



ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES,
AND THE SCHOOL OF PSYCHOLOGY

THE RELATIONSHIP BETWEEN SOCIOECONOMIC
MARGINALIZATION AND STUDENTS' ACADEMIC ACHIEVEMENT,
THE CASE OF MANJOSOCIAL GROUP IN KAFA ZONE

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SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC
ACHIEVEMENT

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This is to certify that the thesis prepared by Amare Gebru Entitled: *The Relationship Between Socioeconomic Marginalization and Students' Academic Achievement, The case of Manjo Social group in Kafa Zone* submitted in Partial fulfillment of the requirements for the degree of Masters of Arts in Social Psychology complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Abstract

The Relationship between Socioeconomic Marginalization and Students' Academic Achievement, The case of Manjo Social group in Kafa Zone

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Addis Ababa University, 2017

The purpose of this research is to investigate the relationship between socio economic marginalization and students' academic achievement, the case of Manjo students in kefa zone. (South Western Ethiopia) In this study, students from Manjo cultural group and the mainstream Kefa, teachers and school directors, education experts, community leaders and coordinators of Nongovernmental organizations have participated. Student roaster is another source of data for the study. The methods used in this study is ethnographic. Quantitative data is also used only where it is necessary. Socio economic Scale, interview, and document analysis were the instruments used for data collection. The findings of the study indicated that Manjo families have low socio economic status the bi-variate analysis has indicated that Manjo students' low academic achievement is strongly correlated with their socio economic marginalization. According to the findings, Manjo students with bright mined are at disappointment because of social exclusion and economic marginalization. As a result, their academic achievement in all levels of schooling is by far behind Non-Manjo students. Parent's educational background, occupation of parents, type of house, monthly per capita income, study hour and family support are the major factors influencing Manjo students' academic achievement. The recommendation includes Economic Empowerment of Manjo cultural group, Educating and mobilizing the society against discriminatory attitudes and practices, encouraging the participation of Manjo in social, economic and political life, and providing training for teachers, principals and Parent-Teacher Associations (PTA) on how to handle students with diverse cultural background etc

Keywords: Socio economic, marginalization, achievement, Inclusion

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Table of Contents

Table of Contents	iv
List of Figures	vii
List of Tables.....	vii
List of Acronyms.....	vii
Operational Definitions of Terms	vii
CHAPTER ONE	1
Introduction	1
1.1. Background.....	1
1.2. Statement of the Problem	3
1.3. General Objective	3
1.4. Specific Objectives	4
1.5. Significance of the Study.....	4
1.6. Scope of the Study.....	4
CHAPTER TWO.....	5
Review of Related Literature	5
2.1. Global Picture of Discrimination.....	5
2.2. Accepting and Managing Diversities in Schools.....	6
2.3. Factors Affecting Students Academic Achievement.....	8
2.4. The effect of Social Factors on Student Achievement	13
2.4.1. School Related Factors.....	23
2.4.2. Social stratification and Discrimination in Ethiopia	25
2.5. The Manjo and Kafa People	27
2.6. Socio Economic Situation of the Manjo in Kafa.....	28
2.7. Political Structure and Participation of Manjo in Ancient Kaffa Kingdom	29

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC
ACHIEVEMENT

2.8. Manjos Struggle against Discrimination	30
2.9. Theoretical Framework of the Study	31
CHAPTER THREE	34
3.1. Background Information of the Study Area	34
3.2. Research method.....	34
3.3. Sampling Technique	35
3.4. Population of the study	35
3.5. Sampling size.....	35
3.6. Data Collection Instruments and Administration	36
3.7. Instruments of Data Analysis	37
CHAPTER FOUR	38
FINDIINGS	38
4.1. The Socio Economic Status of Manjo (family) Compared to the mainstream Kefa Society.....	40
4.2. The academic achievement data of Manjo students	45
4.3. Experiences of Teachers, Education Experts, Community Leaders and Students about Manjos Life and Education	48
4.4. Intervention of the Government and Nongovernmental Organizations with respect to Manjos Social Exclusion and Economic Marginalization	60
CHAPTER FIVE.....	63
DISCUSSION	63
5.1. The importance of inclusive education to end exclusion and marginalization.....	64
5.2. The effect of exclusion and marginalization	66
5.3. Improving Students Academic Achievement.....	66
5.4. The impact of socio economic status on student achievement.....	69
CHAPTER SIX	71

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC
ACHIEVEMENT

CONCLUSIONS AND RECOMMENDATIONS.....	71
6.1. Conclusions	71
6.2. Recommendations	71
References	72
Appendices	88
Annex 1: Interview guide for Teachers, School Principals, and Education Experts.....	88
Annex 2: Interview guide for Manjo Parents	90
Annex 3: Interview guide for Manjo Students	91
Annex 4: Adapted Socio Economic Scale.....	93

List of Figures

Fig.1. Bronfenbrenner's ecological systems theory

List of Tables

Table 1. Number of participant students in grade Level

Table 2. Distribution of sampled Manjo and Kefa students in schools

Table 3. Background of participant students

Table 4. Academic Achievement data of Students

Table 5. Manjo Students' Achievement Data by School

Table 6. Correlation analysis between the Socio-Economic variables and Educational
Achievement

List of Acronyms

AAE Action Aid Ethiopia

COPE Center for Organizational Problem Enlightenment

FUN Friendship, Understanding, and nurturing center

AMIGOS Arranged Mentor for Instructional Guidance and Organizational Support

IDEA Individual Diagnosis, Evaluation and Assessment center,

TIPS Training Instruction Practical Tips center,

TIMSS Third International Mathematics and Science study

KSPDO Kafa Shaka Peoples Democratic Organization

Operational Definitions of Terms

Academic achievement: the evaluation of marks obtained by Manjo and non-Manjostudents
in school subjects expressed in terms of average scores.

Marginalization: is both a condition and a process that prevents Manjos from full
participation in social, economic, and political life enjoyed by the wider
society.

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

Manjo social exclusion: refers to the experience in which members of the Manjo social group in Kefa are systematically blocked from (or denied full access to) various rights, opportunities and resources that are normally available to members of the mainstream society.

Mean score: students' average result which is obtained from school roster

Socioeconomic Marginalization the social exclusion and extreme poverty which is putting Manjos at disadvantage

CHAPTER ONE

Introduction

1.1. Background

Manjo Social group is distributed over geographically contiguous area that is currently administered under Dauro, Kafa and Shaka, and Konta special woredas. The available demographic figure is a crude estimate of Manjo living in the constituting unit and hardly lends itself for a reliable regional projection. According to this estimate, there are 25,000 Manjos living in south western Ethiopia (Dagmawie, 2013)

Linguistically the Manjo speak 'kafi- noonoo' which is one of the languages belonging to the Omotic language family. In traditional Kaffa the society was stratified in to four. Land and slave owners were known as "*Oggoge ashi yaro*" (class of the great people), Serfs, known as "*Gishishi ashi yaro*" meaning- class of the little people, "gonde ashi yaro" (class of the minorities, andslave, finally were known as "*guuno*". Manjos are discriminated against in religious, social, economic and political life. Religiously, for the reason that Manjos do not obey the food taboos of old testament(i.e. they eat wild animals like pig and Monkey) , they were (are) not accepted among the broader social and religious group (Orthodox Christians).Socially Manjos are isolated and considered as inferior to the dominant keffa. Their educational participation is very low. The number of drop out increases as their grade level increases due to the growing influence of discrimination they face as they move from their home to any other within the Zone (Halter 1996.26 cited in Mesfin, 2005)

Economically, most of the Manjos are ox less. Few of them may have half yoke (an ox) and quarter (forth an ox share). The farming of cereals therefore is greatly hindered by lack of oxen. By the virtue of the relative low socio economic position, there is a widely accepted mode of occupational categorization. In urban and in peripheries most people easily identify Menjas as fuel wood and charcoal sellers. In the rural and among many elites and institution leaders they are seen as deforesters and laborers (Mesfin, 2005) .Politically Manjos are not represented even in kebele levels. In general according to Mesfin, school children that look for bright future are desperately on disappointment.

Socially, Manjos are isolated and considered as inferior to the dominant keffa. Their educational participation is very low. The number of drop out increases as their grade level

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

increases due to the growing influence of discrimination they face as they move from their home to where ever within the Zone (Haltern, 1996).

My reason for choosing this research title “The Relationship between Socioeconomic Marginalization and Students’ Academic Achievement: The Case of Manjo Social Group in Kafa Zone” is linked with my long years of teaching experience and my observation of students’ academic achievement in different schools. My experience when I worked as an expert at education office in Kaffa Zone also helped me to get good experience about the subject and consequently for the conception of my research title. Manjo students’ very low academic attainment was an issue of discussion to date. Throughout my professional career, students coming from the Manjo social group perform poorly and they have been lagging behind the students coming from the mainstream society. To the researcher’s knowledge, until recent time, no single student from the Manjo social group won school award in relation to academic achievement.

Very few scholarly studies have been conducted on the issue of century old social and economic discrimination of Manjo in Kafa zone. Some of them are the works of Ahmed (2009) in Decha wereda (one of the ten weredas in Kafa zone) Chiri primary school on psychosocial and educational challenges, Demoze (2007) in Bita and Decha wereda on socio-cultural issues, Getachew (2013) in Gimbo and Bita wereda on the issues of challenges on Manjo students, Dagmawi(2013) also conducted a study on the history of the Manjo of south western Ethiopia from 1843-1991 for his doctoral dissertation. Dagmawi, in his extensive and groundbreaking work tried to present a comprehensive analysis of the socio economic and cultural status of Manjo across the region. He has also shown the role of traditional religions in the marginalization of Manjo. However, I haven’t come across research works about the Manjo students’ academic achievement and its correlation with their socio economic marginalization so far. This study is an attempt to fill the existing research gap. By and large, the study will have paramount importance in revealing the major variables contributing for Manjo students’ underachievement and to recommend possible strategies of intervention.

1.2. Statement of the Problem

It is very common to see Manjo children and youngsters working as a laborer in towns and villages across Kefa Zone by wasting their school time and school age. According to my long years observation, Manjo students' school participation and achievement is low. Their participation in decision making position in the community is also very limited. Improving Manjo students' school participation and academic achievement is also improving their productivity in different aspects of life.(Economically, socially and politically)

Manjo students should be motivated from their educational achievements in order to effectively contribute their part in the process of building social and economic equality and improve their life. The centuries old discrimination and marginalization of the Manjo minorities could only be eradicated through their success in education. If Manjo social group is to fully participate in social, economic and political life of the society, the major factors for their under achievement in education has to be identified and appropriate interventions must be taken.

This study strived to answer the following research questions.

1. Do Manjo students have equivalent academic achievement compared to students from the mainstream society?
2. Is there any relationship between Manjo students' academic achievement and their socio economic condition?
3. Which factors have strong relationships to the low academic performance of Manjo students?
4. How is the implementation of Inclusive Education to address the needs of Manjo students in particular and other students in general?

1.3. General objective

The objective of this study is to investigate the Relationship between Socio-Economic Marginalization and Manjo Students' Academic Achievement in Kafa Zone.

1.4. Specific Objectives

- Investigate the level of cooperation (peer support) between students coming from the Manjo Social group and those coming from the mainstream Kaffa ethnic group both in schools and outside schools in the community.
- To investigate whether there is academic achievement difference between male and female students. I.e. between Manjo students, between Non-Manjo students, between Manjo and Non-Manjo students.
- Investigate the level of addressing the needs of Manjo students as part of inclusive education by different actors such as schools and education offices.
- The study may help as a foundation for other researches.

1.5. Significance of the Study

Students from the Manjo Social group would be beneficiaries if the relationship between their socio economic marginalization and academic achievement is studied, and communicated for creating awareness and intervention. The research would have paramount significance in informing governmental and non-governmental organizations and parents about the educational attainment of students. In addition, findings of the study can also help to make informed decisions.

1.6. Scope of the Study

The study is limited to 10,625 Manjo students who attend their education in 16 schools of Kaffa zone. In Kefa Zone, there are 626 Schools in all grade levels(from grade 1-12)and 57 of them are Secondary schools. The total number of students in 2010/17 academic year is 328,582.

CHAPTER TWO

Review of Related Literature

2.1. Global Picture of Discrimination

What is discrimination?

Racial discrimination, according to its most simple definition, refers to unequal treatment of persons or groups on the basis of their race or ethnicity. In defining racial discrimination, the National Research Council differentiates between differential treatment and differential effects, creating a two-part definition:“(1)*differential treatment on the basis of race that disadvantages a racial group and (2) treatment on the basis of inadequately justified factors other than race that disadvantages a racial group (differential effect)*” (NRC, 2004:39-40 cited in Kasahun,2015).

The second component of this definition broadens its scope to include decisions and processes that may not themselves be racially motivated, but have the ultimate consequence of systematically disadvantaging minority groups. Beyond more conventional forms of intentional discrimination, institutional processes such as these are important to consider in assessing how valued opportunities are conditioned by race.

Racism and discrimination in education, jobs, and social services are real conditions in the lives of many ethnic minority children and youths around the globe(Federal Glass Ceiling Commission and National Research Council as cited in Boyce, 2002).Such ethnic based discrimination and exclusion practices are spread all over the world. Many minority groups are facing challenges especially students are suffering a lot even though the attention given to put down their problems is insignificant. For instance, the achievement problems of African American youth are not fully explained by being perceived as victimized in the eyes of others.

But the researches indicate the particular vulnerabilities of African American students who must cope with the dual stressors of academic challenge and negative stereotypes about their group. (Federal Glass Ceiling Commission and National Research Council as cited in Boyce, 2002).Those academic challenges and negative perception of others about their group can have long term effects on their mental abilities and success as well as can override any social benefits(Graham et al. 2006).

In addition, a Commission for Racial Equality Investigation Report found that in Birmingham, African Caribbean pupils were four times more likely to be excluded from school than White children because of their ethnicity (Street et al. 2005).

2.2. Accepting and Managing Diversities in Schools

Merriam Webster Dictionary defines Diversity as the inclusion of different types of people (such as people of different races or cultures) in a group or organization programs intended to promote diversity in schools.

The issue of managing diversities in schools is currently becoming a crucial global concern. The new Education policy of 1992 in USA focused to deal with diversity, improve race relations and increase civic responsibilities by bringing about reforms in the curriculum and pedagogy for civic learning in colleges and universities.

In what followed, civic education came to be seen as a medium for enhancing the campus climate for racial/ethnic diversity. Meanwhile, social diversity in the demographic composition of students, faculty and staff representation in the physical presence of previously under-represented groups on the higher education campus, created conditions of inter-group interactions and learning about diverse peers(Varghese and MMalish, 2016).

The new curricula were introduced in the form of diversity courses, social justice education and education for civic learning. They explored the “dynamics of privilege and disadvantage rooted in racism, sexism, class-ism, and other forms of systemic oppression; noted their historical roots, intergenerational legacies and inter-group differences” (Adams et al., 2013, p.xxvi). At the same time, inter-group dialogues, cross-racial interactions, cultural and social awareness workshops and community seminars became an integral component of pedagogy wherein students from diverse groups interacted and learned to respect their mutual differences.

The reform also included changes in the orientation of teachers and their sensitization towards the new education reforms (AAC&U, 1995). In order to prepare students to function in the multi-cultural campus environment and the society, higher education institutions introduced students to

higher levels of knowledge about tolerance, inclusion and structural inequities based on race, gender, and class as well as concepts, paradigms, themes and examples that challenged the

meta-narratives and mainstream academic knowledge which dominated the nations' curriculum (Banks, 1996).

The three most important forms of pedagogical methods that helped develop capacity for unprejudiced interaction and promoted a long lasting inter-cultural consciousness were inter-group dialogues (interaction with diverse peers), diversity awareness workshops, and informal peer interactions. Such methods foster openness to diversity challenges and own beliefs and prejudices, and, promote academic and social growth among students (Antonio, 2001; Gurin et al., 2002; Chang, 2002; Denson, 2009; King and Magolda, 2005).

The other pedagogical way included community engagement activities to motivate students to engage in community and collective action for public good. The new pedagogical ways included community service projects, and internships or assignments such as engagement with deprived groups and minorities. Community engagement activities also involved faculty–community partnerships for research and leadership development in the economic, social and civil spheres.

Zeichner (1992) has summarized the extensive literature that describes successful teaching approaches for diverse populations. From his review, he distilled 12 key elements for effective teaching for ethnic- and language-minority students.

- Teachers have a clear sense of their own ethnic and cultural identities.
- Teachers communicate high expectations for the success of all students and a belief that all students can succeed.
- Teachers are personally committed to achieving equity for all students and believe that they are capable of making a difference in their students' learning.
- Teachers have developed a bond with their students and cease seeing their students as "the other."
- Schools provide an academically challenging curriculum that includes attention to the development of higher-level cognitive skills.
- Instruction focuses on students' creation of meaning about content in an interactive and collaborative learning environment.
- Teachers help students see learning tasks as meaningful.
- Curricula include the contributions and perspectives of the different ethno cultural groups that compose the society.

- Teachers provide a "scaffolding" that links the academically challenging curriculum to the cultural resources that students bring to school.
- Teachers explicitly teach students the culture of the school and seek to maintain students' sense of ethno cultural pride and identity.
- Community members and parents or guardians are encouraged to become involved in students' education and are given a significant voice in making important school decisions related to programs (such as resources and staffing).
- Teachers are involved in political struggles outside the classroom that are aimed at achieving a more just and humane society.

2.3. Factors Affecting Students Academic Achievement

According to Chavous et al., (2008), perceived racial and ethnic discrimination are negatively associated with various academic outcomes. For example, perceived racial discrimination from teachers is linked to diminished academic achievement, as well as academic self-concept and school engagement

Smalls et al., (2007). also indicated that students' reports of racial discrimination in educational contexts are related to decreased levels of academic persistence, academic curiosity, and increased negative school behaviors Given that adolescents' perceptions of discrimination relate to particular educational outcomes, further study of the relations between perceived racial discrimination and other indicators of academic adjustment is needed to broaden our knowledge of race-related experiences and academic outcomes.

Among the various in and out of schools related factors that have been responsible for the low achievement of the students, some are categorized as home, school, social or environmental, psychological factors. Achievement tests as one of the instruments used to select, place or certify students at the end of academic period are often determined by many factors. (Erick Hanushek (1979) cited in Nebiyu 2000: 23).

Educational output is a function of student innate ability, characteristics of the student, family background, school inputs including teachers and characteristics of the peer group. Though the above variables are considered as factors affecting educational outcomes that can be, and cannot be measured in test forms, John Carroll (1963,1989 as cited in Nebiyu 2000:

241). There are five constraints or classes of variables that would account for variation in school achievement. These variables are aptitude, perseverance, ability, opportunity to learn and quality of instruction.

According to the Ethiopian National Learning Assessment report of 2004 (as cited in Girma, 2013) factors like students' home background; personal, family and community characteristics; school-based factors e.g. academic expectations, school leadership, coherence, teacher motivation etc.; and school resources per student spending, PTR (Parent-Teacher Relation), size of classes etc. greatly affect students' achievement.

According to the Kansas, State Board of Education (2000), because of concern about the number of low achievers in American schools especially in poor and urban schools effort to make schools more effective for low achievers began with challenging standard and assessments, holding school accountable for educating all students to high levels and holding students accountable for their own learning. However, there is disagreement about the best approaches to use with low achievers. Most educators and policy makers agree that standards, assessment, and accountability system are not enough. A school that educates large number of low achievers needs more resources and support than other schools, if they are to be effective.

A comprehensive program that includes preschool and all-day kindergarten, extended learning opportunities for students who are experiencing learning difficulties, highly trained teachers and principals, continues professional development, staff planning time, an engaging and challenging curriculum for all students, students and schools recognition programs, a safe and pleasant environment, and parent school partnership seems to be the ideal. It is also important for schools to ensure every student has the opportunity to build a caring relationship with an adult at the school.

From the above explanation, providing appropriate and quality education for pupils with diverse educational needs is affected by numerous factors among which teachers' willingness and ability to do so are important. As noted in UNESCO (1999), the key shared belief to be held by regular classroom teachers are that all children learn, all children are different, difference is strength and learning is enhanced through cooperation with teachers, students, parents and community. In this regard, teacher-training programs should reflect the necessary competencies needed by the teachers who are to take on leadership roles in order to facilitate

instruction that address individual pupil's need. The understanding and skills required should be clear so that the key training areas could be identified. It means that it is always important to recognize the concept of inclusion in designing curriculum for teacher training program (Ainscow, as cited in Tirussew, 1999).

According to Engelebrcht & Chris (1998) in South Africa, the training programs in the past have resulted in an almost total lack of awareness and skills among existing teachers in dealing with diversity, identifying needs in learners and within the system and providing curriculum flexibility. The study further concluded that the core special needs components in training programs should be organized round a curriculum that confronts issues of the accommodation of diversity education. Similarly, in Ethiopia the study conducted by Ambissa (2001 as cited in Haile 2013) on primary schools teachers' views of the adequacy of their pre-service professional training and support they received in service, found out that the teachers felt inadequately trained in teaching skill areas such as maintaining meaningfulness of learning activities, affective climate in class-room, learners accountability, enhancing learner self-concept, and providing for individual differences. It is known that the quality of teaching force is among the important factors in nation's quest for excellence in education. As noted by Hannond cited in Haile (2013), the key to educational improvement lies as much in upgrading the quality of teachers as in revamping school programs and curricula. Besides, the failure to provide some coverage on special educational needs would be for teachers in initial training. It is a major drawback in promoting diverse educational needs in education (Meijer, 2009).

According to Tirusew (1999), these educational needs is an essential component of the job not an optional for some teachers only. He further argued that, for those who are currently teaching, organizing in service training program on inclusion and disability issues is equally important like the pre service training. Good teachers provide extra support to students who need it; and involve parents in helping students meet standards. State standards are not a universal presence in day - to -day classroom practice, but teachers are in top of performing in the classroom (Barth et al, 1999). Effective teachers allow more time for student discussion of subject matter and spend little time with low-level instruction.

Furthermore, research have indicated that in order to excel, a school must have a core of experienced and knowledgeable teachers who are able to establish close personal relationship

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

with students, other staff members, and parents. The Rand Corporation study of innovative school practice identified years ago that personal relationships among professionals and between professional and others have the greatest direct influence on successful and lasting changes in education (Nathan & Myatt, 2000). Poor teachers had negative effects on the achievements of students at every achievement level. Class size and other contextual variables appeared minor, when compared to differences in teacher effectiveness. In a study of alternative schools, choosing teachers who were both demanding and caring proved to be more important than curriculum in helping students' complete school (Dynarski & Gleason, 1999). The combination of skill and positive relationships creates an atmosphere in which both the staff and students can thrive in the light of those insights from teacher's effectiveness. It is surprising that many of the new school reform models are reverting to a teacher as a factory worker mind. (French, 2000) instead of teachers as a caring expert.

Learning assessment in the classroom (both by teachers and by students themselves) is an integral component of the teaching-learning process. Much of this kind of assessment is subjective, immediate, and on-going. In addition to ongoing teacher observation, it involves classroom questioning and dialogue, and the marking of homework. It occurs during learning and is designed to assist or improve students' acquisition of knowledge and skills (ADEA, 2003). Suggestions to improve teachers' classroom procedures have proposed by Kellaghan and Greaney (2003) in such a way that assessment should be an integral and frequent aspect of teaching, in which questions that focus on meaningful aspects of learning are used; teachers should develop reasonable, but challenging, expectations for all pupils, using a variety of methods in a variety of situations (e.g., essays, homework, and projects); questions should require students to explore/expand on issues, not just repeat information; the results of assessments, when appropriate, should be communicated to parents and other interested parties (e.g., other teachers).

Understanding and accepting one's racial identity is a large component in individual's success which in turn is a component in academic success. According to an article in ACPA's 49th volume of Journal of College Student Development, ethnic identity a dynamic, developmental, and contextual construct that can be described as one's affiliation and membership with a particular ethnic group that is based on one's conception of knowledge, attitudes, and feelings for that group (Chaudhari et. al, p. 302). Positively utilizing a student's racial or ethnic identity can be an impactful tool in order to enhance a student's success,

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

especially since there are so many negative images and messages in the public eye about minority groups. One way to use identity as that impactful tool is to help students create identities that include academic achievement as a positive and desirable trait of a certain racial group. Additionally, that trait needs to be achievable as well, so that the student isn't setting themselves up for failure and re-creating a cycle all over again (Chaudhari, et.al, 2008). Once these positive academic achievement goals are in place in correlation with the racial or ethnic identity, this gives the student a strong sense of self and personal identity as well as the idea that he or she can excel in college and the ability to ignore negative attacks on their ability and identity.

This idea can be backed by theorists Phinney, whose ethnic identity development theory of 1989 is one in which the person explores his or her cultural and ethnic issues and relations that to himself or herself (Chaudhari, et.al. 2008). This more individualistic approach and its three stages allow the idea of a strong self-image for minority students in college. High achieving African American students especially gain more affirmation and personal strength when their self-identity within their group is strongly grasped.

Another strong racial identity model was developed by William Cross called Cross's Model of Psychological Nigrescence. Cross's model is more of a cyclical model as opposed to a linear model like Phinneys, however Cross's model is a little more in depth with five stages as opposed to three (Evans, Forney, & DiBrito, 1998). Additionally, Phinney's model was mainly used in looking at adolescents as opposed to adults and is more of a collective identity process instead of simply looking at oneself. If Phinney's model is somehow incorporated into a type of mentoring program for minority students during their first year in college, the adjustment process should go smoother as well as academic achievement being higher than it would be without Phinney's model.

Literature has also indicating the best practices to handle students from minority background towards success in their achievement. Skidmore College in Saratoga Springs, New York is an extremely selective liberal arts college that has a several opportunity programs in place for minority students. During the summer they have an academic boot camp in which 40 freshmen attend a four and a half week program to prepare them for college (Schmidt, 2007). They take rigorous writing and math courses, have tutors, mandatory study hours and basically required to academically succeed. This program appears to work, in the fall of 2006,

As “60 percent of the 133 students involved in the Skidmore programs had grade point averages of at least 3.0, and more than a fourth had at least 3.5” (Schmidt, 2007).

The Consortium on High Achievement and Success (CHAS) is another opportunity program put in place in 2000 by 37 private, select liberal arts colleges and small universities. These institutions have made it a commitment to promote high academic achievement amongst other things within minority students. Academic Achievement assumes primary importance in the context of an education system aimed at progressive scholastic development of the child and human resources development at the macro level. The scientific rearing and education of a child is monitored on the basis of his academic achievement. Academic achievement is the core of the wider term i.e. educational growth. The importance of academic achievement in one's life cannot be over emphasized. It acts as an emotional tonic (Ramaswamy, 1990 cited in Farkhanda and Ehtesham, 2013).

Sound academic records are the pillars on which the entire future personality stands. Academic achievement have always been the centre of educational research and despite varied definitions about the aims of education, the academic development of the child continue to be the primary and most important goal of education . Life in general and for a student in particular has become highly competitive. Today there is no place for a mediocre student. There is limited room at the top that too only for the best. The importance of scholastic and academic achievement has raised important questions for educational researchers. What factors promote achievement in students? How far do the different factors contribute towards academic achievement (Ramaswamy, 1990 cited in Farkhanda and Ehtesham, 2013). In this context, the role of socio-economic status cannot be denied as it has a great effect on personality, learning and development of the individual and his academic achievement.

2.4.The effect of Social Factors on Student Achievement

It is generally believed that children from high and middle socio-economic status parents are better exposed to a learning environment at home because of provision and availability of extra learning facilities. This idea is supported by Becker & Tomes (1979) when they assert that it has become well recognized that wealthy and well-educated parents ensure their children’s future earning by providing them a favorable learning environment, better education, and good jobs. In contrast to this belief, children from low socio-economic status

parents do not have access to extra learning facilities; hence, the opportunity to get to the top of their educational ladder may not be very easy. Drummond & Stipek (2004 cited in Farkhanda and Ehtesham, 2013). while discussing their “Low-income Parents’ beliefs about their role in children’s academic learning” mentioned that a few of these parents indicated that their responsibilities were limited to meeting children’s basic and social emotional needs, such as providing clothing, emotional support, and socializing manners. So these parents’ shortsightedness toward their responsibilities in the educational processes of their children and scarcity of fund to intensify such processes could be a challenge to their children’s success.

In relation with psychological and social conditions and education, Franky and Chamundeswari (2014) found that academic achievement of a student is greatly influenced by several psychological and sociological correlates such as attitude, teacher effectiveness, adjusting ability, socio-economic status, home and school environment. Psychological well-being of students is related to student’s social and personal adjustment which in turn has played a role in determining the academic performance of students (Slee, 1993; Schwitzer, 1993; Roberts and Homes, 1995 in Franky & Chamundeswari, 2014). Franky and Chamundeswari also revealed that poor school adjustment leads to low academic achievement, behavioral problems, discordant educational aspirations and school dropout as well according to Balogun (cited in Ahmed, 2009, p.51)

Minority status of an ethnic group within the larger society has broad psychological implications. One obvious correlate to minority status that has long been examined in relation to academic achievement is the presence of negative stereo-types. Stereotypes associated with minority status and there by ethnic identity can impede a student’s academic goals justifying and promoting negative evaluations of one’s ability to achieve in school (Gaines & Reed, 1995; Greer & Chwalisz, 2007; & Saldana, 1994 in Cokley & Chapmanm, 2008). Thus, the feelings and perception associated with minority status are an inherent aspect of one’s ethnic identity that can create self-defeating attitudes related to academic achievement (Cokley & Chapmanm, 2008). Ethnic identity would be indirectly related to students GPA by influencing academic self-concept (Awad, 2007 in Cokley & Chapmanm, 2008 cited in Kasahun, 2015).

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

Every child needs affection, the feeling of belonging and being wanted, respect as an individual, a favorable setting for growth, development of security, freedom from excessive domination, discipline, and support to allow an active imagination to develop (Torrance & Strom, 1965).

Underachievement is complex and challenging and is a never-ending issue facing parents and educators yesterday, today, and tomorrow. Why do students underachieve, give up on school, and lack motivation? There are many reasons why students underachieve and contributors can include parental expectations, social problems, difficulties in the home or educational setting, learning disabilities, behavioral problems, low self-esteem, and the list can go on and on.

Motivation is considered the basic ingredient to learning. According to Stevenson and Zigler (1993), every child is born with an intrinsic motivation to learn and understand the world around them, an aspect of development that Robert White (1959) referred to as competence motivation. This type of motivation helps explain people's interest in their environment and their ability to persist in learning difficult things. Although children are born with this, it unfortunately can diminish over time due to reactions or perceptions of others and life experiences (Stevenson & Zigler, 1993). Significant influences on underachievement can relate to school policies, leadership, organization, climate, parent attitudes, circumstances in the home and elsewhere, and social and cultural factors (Griffen, 1988 cited in Haile, 2013)).

According to Erikson (1993), having a sense of identity is as important and fundamental to human existence as food, security, and sexual satisfaction. Individuals, whether adolescents or adults, must have a sense of who they are - what their strengths and weaknesses are, beliefs, and what they want to do in life. Adolescents draw from the experiences they have had in the past and the kinds of identifications that have been formed during infancy and childhood creates their sense of identity that relates to the people around them (Erikson, cited in Zigler & Stevenson, 1993).

Several key issues affect students today and create a need for guidance and support in a collegiate setting. A study conducted by Reichert and Absher (1997) compiled specific issues which are said to affect minority students. "Their list includes inadequate academic preparation, substandard educational resources, mismatched social and academic expectations, lack of encouragement, psychological intimidation, unstable familial and

financial circumstances, inadequate peer support, lack of role modeling and mentoring, and so on” (Stromei 2000). This list could be seen as very subjective and applicable to any student regardless of race, but does create a basis to understanding minority student challenges.

There are multiple types of mentoring programs and relationships that occur in Higher Education. “Formal mentoring programs are designed to increase enrollment and retention of minority and other students, as well as increase student satisfaction with the academic experience.” (LaVant, et al. 1997 as cited in Kasahun, 2015). Informal mentoring is a spontaneous and mutually-beneficial relationship that occurs spontaneously and has been suggested to spur more formal mentoring programs. Other models of mentorship include what is referred to as Grooming & Networking. Grooming mentoring is a very traditional, organized and education-based relationship between two individuals for the benefit of the student. AMIGOS (Arranged Mentor for Instructional Guidance and Organizational Support) is a mentoring model that was developed based on research of mentoring programs and is probably the most currently used model. Although it is a formal program format it does incorporate the Networking mentoring approach in that it is beneficial to both the mentor and the protégé. AMIGOS is based on four key components within the Academic Achievement model. They are as follows: The IDEA (Individual Diagnosis, Evaluation and Assessment) center, The TIPS (Training Instruction Practical Tips) center, The COPE (Center for Organizational Problem Enlightenment), and The FUN (Friendship, Understanding, and Nurturing) center (Stromei, 2000).

Like adults in society, adolescents face general stress due to stressful life events, daily hassles, and poor relationships with others. The population of ethnic minority youth is increasing in the United States as many of their parents immigrate to the States for their careers and families. Therefore, more ethnic minority adolescents have begun to attend public schools and other private institutions than previous generations. In predominantly White schools and institutions, ethnic minority students often experience minority stress beyond general stress that is common for many adolescents (e.g. pressures to be accepted by peers, battles with parents over rules, frustrations with schoolwork and teachers) due to their minority status (Wei, Chao, Mallinckrodt, Tsai, & Botello-Zamarron, 2010).

On the other hand, Gonzales, George, Fernandez, and Huerta (2005) discussed that ethnic minority adolescents encounter additional stress and challenges due to their racial identity, such as families' socioeconomic status, immigration and acculturation, and prejudices and discrimination. For example, previous research with African American adolescents has shown that perceived racial discrimination not only could be related to psychological distress (Scott, 2004) but also could be associated with lower levels of achievement motivation (Eccles, Wong, & Peck, 2006). This body of work continues to show that perceived discrimination has negative impacts on ethnic minorities.

Perceived racial discrimination from teachers is linked to diminished academic achievement, as well as academic self-concept and school engagement (Chavous et al., 2008; Thomas et al., 2009; Wong et al., 2003). Taylor et al (1994) found that perceptions of a discriminatory job ceiling were negatively related to importance of schooling and school engagement among African American adolescents.

Research also suggests that students' reports of racial discrimination in educational contexts are related to decreased levels of academic persistence, academic curiosity, and increased negative school behaviors (Smalls et al., 2007). Given that adolescents' perceptions of discrimination relate to particular educational outcomes, further study of the relations between perceived racial discrimination and other indicators of academic adjustment is needed to broaden our knowledge of race-related experiences and academic outcomes.

The research on African American adolescents' experiences with discrimination is replete with empirical studies highlighting the adverse effects of discrimination, yet research is lacking in exploring factors that protect youth from the negative consequences associated with discrimination. Several studies indicate that ethnic identity is a protective factor (e.g. Chavous et al., 2008; Eccles, Wong, & Peck, 2006; Greene, Way, & Pahl, 2006; Sellers et al., 2006) as well as racial socialization and parental expectations (Brown et al., 2009; Brown & Tylka 2011; Harris-Britt et al., 2007; Neblett et al., 2006; Wood et al., 2007). However, few studies employ adolescents' personality beliefs as a moderator between adjustment and perceived discrimination.

In the United States, women and girls are members of a low status group; therefore, research on gender discrimination and sexism often focuses on girls and women. Empirical evidence suggests that women and girls are more likely to perceive gender discrimination, (Brown et

al., 2010; Inman & Baron, 1996; Levin et al.2002 cited in Haile, 2013) which can be detrimental to psychological well-being. In studies of children and adolescents, reports of sexism and gender discrimination are linked to poor psychological and academic adjustment (Brown, Bigler, & Chu, 2010; Leaper & Brown, 2008; Roeser, Eccles, & Sameroff, 2000 cited in Kasahun, 2015).

In India the discourse of inclusion in elementary education is largely in the realm of education children with disability and special educational needs. A significant emphasis in policy and programs (in India) has been given on hitherto educationally deprived groups such as Dalits (scheduled castes), Adivasis (scheduled tribes), religious minorities and girls who comprise the majority of children who are out of school (Nambissan 2006, p. 225). At the same time it needs to be recognized that institutional interventions in primary/elementary education also provide opportunities for enabling education among disadvantaged groups must be expanded.

How youth perform at school can be the result of many things, and quite possibly including the school itself. Family, school, friends, personality, everything and everyone may play a role in academics and sometimes can be influenced by the following factors:

Poor nutrition also contributes to underachievement. A study has shown the benefits of having breakfast gives the student the ability to think clearly. A student who is lacking essential vitamins or minerals, taking in a steady intake of junk food, and isn't eating enough will be affected academically (Mandel & Marcus 1995).

Emotional factors conflicts with family, friends, siblings, or teachers can contribute to low achievement as well. Marital problems in a family will often contribute to underachievement. Illnesses, accidents affecting anyone close, a death in the family or with a friend, family violence, as alcohol- or drug-related problems may all play a role. The more length and impact, the greater the chances school performance will be affected negatively (Mandel & Marcus, 1995).

Physical and long term illness: if students miss school for a specific amount of time, he or she may fall behind with his or her studies. When the student returns, there may be a lack of energy and concentration and if a long-term illness persists, serious academic consequences could follow (Mandel & Marcus, 1995).

Mental or emotional factors and learning disabilities: also contribute to underachievement and affect learning. Youth with these types of deficits often do well in courses that do not involve their disability, but poorly in subjects that are affected by it. Sometimes students aren't ever identified as having a learning disability. Those with moderate or severe disabilities usually are identified by grade 5 or 6 and milder forms often not until high school or later (Mandel & Marcus, 1995).

2.4.1. Parent Involvement

Successful parent involvement can be defined as the active, ongoing participation of a parent or primary caregiver in the education of his other child. The most basic involvement of parents in their child's schooling is provision of basic needs. According to Fuller & Heyneman (1989, p 12), teaching materials and related material inputs that are linked directly to teaching are related consistently to higher pupil achievements. Lockheed & Verspoor (1991) also report that the availability of textbooks and other instructional materials has a consistently positive effect on student achievement in developing countries. Hallak (1990, p: 220) also stated that textbooks are the instructor device par excellence, and central to teaching.

Parents provide school supplies, supervision of activities, and home environments that are learner friendly (Bauch, 1994 and Epstein, 1995 as cited in kasahun, 2015). The next type of involvement involves the school's ability to establish a two way channel of communication about the child they share. A bond of ownership is formed between the parent and the school, and parents can become comfortable communicating with the school. When parents are comfortable with the school's expectations, they are willing to communicate with their child's teacher (Fuller & Olsen, 1998). Communication between school and home is the goal of parent involvement. Parents should be aware of their role in the communication partnership and communicating needs of their child in a clear manner (Epstein, 1995). Parents can also participate in committees, parent-teacher organizations, and other groups involved in decision making for the school. Parents feel sense of ownership at school when they know they were involved increasingly in a school policy (Epstein, et al, 1997). Parent and community members are important contributors to the education of children (Parson, 1999). Students whose parents are involved in their education reap many benefits. These include higher academic achievement and fewer problems in school (Fuller & Olsen, 1998). There is

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

a belief that parent involvements as a stronger indicator in student achievement than socio economic status, parent education, or any other indicator (Fuller & Olsen, 1998). Academically, students have higher test scores, higher graduation rates, and more homework completion rates when parents are involved (Fuller & Olsen, 1998).

When parents are involved in their child's education, students' academic and social lives show effectiveness. In short, parents can make a difference. Osborne (1959) expressed the mutual interest the schools and parents have in each child. Teachers want parents to be involved, parents' want to be involved, and students want their parents and teachers to work together (Epstein, 1995). Parents and students can both benefit academically when there is collaboration between home and school. Parents are required to attend meetings and collaborate in learning. This vision of collaboration is seen as critical to a child's success in school (Hiatt-Michael, 2004). Teachers can and should use parent involvement practices to create more understanding of the school environment (Epstein, 1995).

A review of parent involvement research by Van Voorhis (2003) found that parent-child reading activities produce a significant improvement in children's language and reading skills from preschool through high school and finds a strong positive effect on student achievement when parents work with students on homework. Parents go to school and read with their children as well as speak with teachers about reading and reading strategies (Epstein & Salinas, 2004). Some studies show secondary school homework assignments that require Parent-student interactions predict higher levels of reading achievement (Sheldon & Epstein, 2005). Families of all cultural backgrounds, education, and income levels encourage their children, talk with them about school and keep them focused on learning and homework (Henderson and Mapp, 2002). The continuity of family involvement at home appears to have a positive influence on children as they progress through the complex education system. This suggests that the more families support their children's learning and educational progress, the more their children tend to do well in school and continue their education (Henderson and Mapp, 2002).

Kellaghan, Sloane, Alvarez, and Bloom (1993) concluded that parents from a variety of cultural backgrounds and with different levels of education, income, or occupational status can and do provide stimulating home environments that support and encourage their children's learning. Students having one or two parents in the household are also thought to

be important in determining educational achievement and outcomes. Students coming from a two-parent family has generally been shown to have a positive effect on educational outcomes and achievement, and occupation (Biblarz and Raftery 1993). Besides, parents' education levels have the largest and most consistent effect on student academic attainment. Students with one or two college-educated parents have higher levels of academic achievement than other students (Grissmer et al., 2000, p. 7).

2.4.2. Family Characteristics

Robinson (1993) and Engin-Demir (2009) argued that sizable research has consistently shown that students' academic achievement has influenced by background of family characteristics such as socio-economic status of parents level of education, occupation and income. From these factors parental level of education and income has been the most significant source of disparities in female students' performance.

As indicated on the Third International Mathematics and Science study (TIMSS) tests, students from economically disadvantaged families and families where parents had less level of education have systematically performed worse than other students. Schiller et al. (2002) also argued that regardless of national context, parents who have more educated appear better able to provide their children with the academic and social support important for educational success when compared to parents with less educated. The academic achievement of students from the economically most disadvantaged and culturally segregated community.

In another words poverty, low level of parental education, parental and neighborhood negative attitude towards schooling in general, children from disadvantaged background have significantly poor academic achievement (Currie, 1995; Gregg and Machin, 1999) whereas children with high level of parental education have greater access to a wide variety of economic and social resources (family structure, home environment, parent-child interaction) that can be drawn upon to help their children succeed in school (Coleman, 1988, 1991, 2006; and McNeal, 1999). Higher family income is associated with higher students' achievement (Hanushek, 1992). The writers argued that several studies have demonstrated an increased number of children in the family leads to less favorable child outcome, it is reasonable to suppose through the mechanism of resource dilution (Blake, 1989)

Children from the larger families have been found to have less resource dilution refers the amount of the time and quantity of material resources that parents are able to invest in their

children (Teachman et al. 1996); when the number of children increases, parents can offer fewer resources per child. Under such conditions, all forms of family capital, financial, human and social are more finely spread across the children (Coleman, 1991). Favorable home environments and lower levels of verbal facility (Parcel and Menagham, 1994) as well as highest rates of behavior problem and lower levels of education achievement (Downey, 1995).

Simmons and Alexander (1978) from their findings concluded that the determinants of student achievement appears to be basically the same in both developing and developed countries. Likewise, economic development had no effect on the relationship between children's social background and their academic achievement. In contrast, as cited by

Engin (2009 cited from Osborne,1959), in developed nations, cross-national research has indicated the relative effects of home and school have relationship between a child's social background (parents' education, family structure) and his or her academic achievement is stronger than that of developing nations..

2.4.3. Peer Group Influence

Generally, peer group means a group of equals but sociologists apply it to groups made up of persons who are of the same age and often to groups of children or adolescents They play a normal part in the process of socialization as they provide experiences to those who are growing up, type that are not available in their own families.

According to Steinberg (1960), the adolescent take solace in interacting with their peer and they prefer to keep longer time with their parents. The peer group therefore has tremendous influence on the adolescent's pattern of behavior especially on their interests, attitudes, value system, emotional expressions and interaction of patterns and so on. However, the peer group's norms/standards in many cases may run foul to that of the community or society at large. Thus, when the adolescent fall into bad group, his/her home background notwithstanding the chances are high that his/her social behavior would change for bad rather than for good .

2.5. School Related Factors

Home work

Teachers can and should use parent involvement practices to create more understanding of the school environment. Teachers sometimes use homework as punishment for misbehavior, or do not know how to assign proper homework (Corno, 1996). Epstein & Voorhis (2001) state the misuse of homework as punishment is not a valid purpose. Ascher (1988) states that teachers often blame the parents for their child's low achievement and feel that poor achievement are the result of parents who do not care about academics. Homework is the most common point of intersection between parents, students, and school (Hong & Milgram, 2000). Parents who feel they matter at each stage of their child's schooling are more likely to provide help, be involved, and affect positive academic gains in student achievement (Swick, 1988). Teachers need to realize that some parents may not be able to help their child complete homework due to the educational level of the parents (Capper, 1993). Parents have academic barriers to helping at home. Parents may also note aware of the surroundings their children work best in to complete their homework (Hong & Milgram, 2000).

A research by Cooper (1994) showed that homework can have both positive and negative effects. Cooper reported the positive effects of homework included "improved attitude toward school; better study habits and skills; [and] learning [was] encouraged during leisure time; greater self-discipline; better time organization; [and] more independent problem solving" . Cooper also reported significant negative effects of homework as "loss of interest in academic material; copying [homework] from other students; and [getting] help beyond tutoring". Research by Brahier (2000) has shown that the positive effects of homework generally outweigh the negative effects. Brazier suggested that teachers follow assessment principles in assigning and evaluating homework effectiveness.

Assessments

Research findings indicated a negative relationship between the routine assignment of ditto sheets and students' test scores and positive relationships between increased student discussion and students' test scores with their achievement (Education trust, 1999). Pertaining to these, to promote all students' achievement the effectiveness of peer tutoring, and co-operative learning has been well established through applied research. As Tirussew (1999) noted, there may be less need to refer students to special education programs in order to meet

their educational needs, because peer mediating intervention is found to have vital role in promoting social interaction as well as academic achievement. He further noted that this approach could be effectively utilized in Ethiopia school system where teacher student ratio is high. As he noted the widely prevalent traditional method of frontal teaching has not only undermine the mobilization of human resource available but also encourages passive learning, which stifles analytical thinking. On the other hand, the present student centered strategy needs to encourage active learning and designing mechanism of tapping the available classroom potentials. Among the others, this may involves organizing group work in the class, out of class study group and giving group assignment. Moreover, August and Hakuta (1998) noted that effective teachers extend school learning and academic values into the home through working as partners with parents. In addition. (Breaking Ranks, 1996) argued that they make sure students are engaged in learning work hard to meet individual students learning needs and allow all students to build confidence through experiencing success.

Teacher Competency

It is agreeable that the central tasks of teaching include planning for instruction, managing instruction (including the learning environment), and assessing student learning and each of these tasks depend on the quality of teachers (Feiman-Nemser, 2001).

Teacher educational level would seem to have a positive effect on student achievement. Goldhaber and Brewer (1999) analyzed the impact of teacher degrees on student achievement and found that having advanced degree in math and science for math and science teachers appears to be associated with increased student learning from the 8th to the 10th grade. Similarly, in 1986 Hanushek reviewed 10 previous studies and found a statistically significance of teacher-experience on student achievement.

Curricular factors are also important in shaping student performance. The number and type of tests students are given, or the frequency of student assessment was also found to have an impact on student performance (Weglinsky, 2000 as cited in Haile, 2013). Thus, the study found that teacher training aspects were important as well as curricular aspects that determinethe emphasis, teaching methods, and assessment tools employed in schools. According to Weglinsky (2000 as cited in Haile, 2013), Charles& O'Quinn (2001) states that good teachers in subsequent grades boost achievement. They also found that providing one-

on-one tutoring gave students the necessary support to help them catch up and learn the necessary study skills required to learn on their own.

As Darling-Hammond, L. (1999) indicated teacher quality characteristics such as certification status and degree in the field to be taught are very significantly and positively correlated with student outcomes. If the teacher is ineffective, students under that teacher's tutelage will achieve inadequate progress academically (Wright et al. 1997). The instructional practices of teachers in classrooms, as measured by experience, qualifications, ability, have large and consistent effects on academic achievement (Whitehurst, 2002). Quantitative analyses indicate that measures of teacher preparation and certification are by far the strongest correlates of student achievement (Darling-Hammond, 1999).

Principals' Leadership

The leadership of the principal is an important aspect of moving towards learning community that in turn will restructure schools for improved student out comes. Azumi and Madhere (1983) found that schools with principals who controlled teachers through a system of feedback and socialization had more teacher conformity and higher student achievement when compared to schools where programming and sanctions are used to control teachers. The Chester and Beaudin (1996) study found that schools that offer opportunities for teachers to reflect on teaching and learning can create more positive changes than schools where such opportunities are limited.

2.6. Social stratification and Discrimination in Ethiopia

During the centuries of imperial rule (up to 1974) societies in Ethiopia were divided into high and low clans and slave owners, serfs, occupational groups whose status was inferior only to the slaves. Craftsmen were classified into weavers, smiths, tanners-potters, etc. They were held in low esteem and could simply not own land or hold political functions. Hunters assumed an even lower position than craftsmen because of the highest level of pollution associated with them. But the last quarter of the twentieth century has brought dramatic changes into the lives of marginalized minorities (Petros, 2003).

In 1974, the Marxist military regime known as the Dergue came into power and tried to break down traditional hierarchies based on land holding and to create a classless society. The ensuing land reform, which guaranteed access to land for all, had direct impact on the

minorities. Even if the marginalized groups received less land than their farming neighbors, or land of inferior quality, this access to land provided them with the possibility of growing their own food, thereby ensuring some degree of independence (Petros, 2003). However, the social groups which had been particularly despised under the previous regime continued to be victims of strong discrimination and constituted the new social minorities.

Even today, some Kafa refuse to allow a Manjo to enter their house. In many cases, the Manjo are requested to sit on an *ensete* leaf or a beehive box placed outside. Even if, by chance, a Manjo is permitted to enter the house of a Kafa, his or her seat will be near the entrance. Of course, the Kafa never enter the Manjo's house. Rather, if they are neighbors, the Kafa only looked inside the Manjo's house from the doorway (Sayuri, 2009).

According to the new categorization of marginalized minorities in southwest Ethiopia by Dena Freeman, marginalized minorities are categorized into four as follows.

1. Respected non-polluters: The first category of minorities are those that are the least marginalized. They are unusual in that they all owned land prior to Menilek's conquest, and they are the only groups not to be considered as polluting or impure by the farmers. Groups in this category include the Nefrwe (smiths) and the Shamer (weavers) in Gurage, the Yirfo (smiths) in Yem, the K'emo (smiths) and Shamano (weavers) in Kafa, the Kejo (smiths) in Shekacho and the Wogach'e (smiths) in Dawro.
2. Sterile polluters: The second category of minorities are those that are viewed by farmers as being fairly polluting, and also not good for fertility. Groups in this category include the Awacho (tanners) of Sidama, the Ch'inasha (potters) of Wolaita, the Hawuda (weavers, smiths, tanners, potters, butchers) of Konso, the Degala (tanners) of Dawro, Wolaita and Gamo, and the various groups of Mana (tanners, potters), with the exception of the Mana smiths in the communities of the Gofa area.
3. Fertile polluters: The third category of minorities are marginalized to a very great extent and are viewed by surrounding farmers as being extremely polluting and yet also associated with fertility. Groups in this category include the Manjo (hunters), the Fuga (wood workers, tanners, potters) and possibly the Hadicho (potters) of the Sidama.
4. Dangerous polluters: The fourth category of minorities are the most marginalised of all. They are thought to be extremely polluting and they are also feared for their alleged dangerous powers. Groups in this category include the blacksmiths of Oyda, Malo, Maale,

Ari, Bako and Dime. These societies are all located in the general Gofa area of southwest Ethiopia. The smiths are known as Gitsu or Gito, and often get subsumed in the category of 'Mana' as Gita Mana.

Bart (1996, P.23), disclosed that:

The cultural consequences of the alleged practices of Manjo made them almost completely out casted from society of Kafa. Although, there are differences in the degree of rejection, most of the Kafa people consider the Manjo as unclean and impure in the biblical sense. 'Scavenger', 'backward' and 'pagan' are frequently used terms to describe the Manjo. Besides the religious 'impurity' of the Manjo, many kaffecho also regard them as dirty and unhygienic. As the result, the Manjo are severely being discriminated against by non-Manjo Kaffa and in more than one way that hindered their development.

2.7. The Manjo and Kafa cultural groups

The history and society of the Kafa have been studied intensively. Bieber (1920) conducted extensive research on their culture at the beginning of the 20th century, and Huntingford (1955) laid out a comprehensive structure of the society that formed the framework of the traditional Kafa kingdom (Yoshida, 2008). Orent (1969, 1970) researched the kinship system, and Lange wrote detailed history based on field research and written material.

Historically, the Manjo had a kingdom of their own ruled by a "great king" *Manji tato*, but they were driven into the forest, where they were conquered by the kafa (Bechingham and Huntingford, 1954: VII). Incorporated in to the Kafa kingdom, the *Manji tato* become subservient to the Kafa king, *Kafi-tato*. According to Lange (1982:266-267), heads of the Manjo were responsible to collect taxes from the administrative area (Manji guudo) where the Manjo lived. The Manjo were appointed guardians of the borders of the kingdom and regional fiefs and also served as scouts, castrators of war prisoners, and state executioners. According to Gezahagn (2003:91), in some villages around Bonga (the capital of kafa), Manjos were undergoing economic and social changes from hunting and gathering to farming. He indicated Manjos receive little income from agriculture and he called them poor farmers. According to Yoshida's observation, (2013).The situation of Manjos in Bita woreda was different and better compared to those Manjos living around Bonga and the rest wordas.

2.8. Socio Economic Situation of the Manjo in Kafa

The population of the kafa zone is estimated to be 858, 600, of whom the majority are Kafa, Na'oo, Ch'ara, and Me'en live in the southern part of the Kafa zone. According to Halter (1996), the population of Manjo is estimated to account 5% of the total population. The Oromo, Amhara, Bench, Sheka, Mejengir also live in Kafa zone. In general people who speak the Omotic Kafa language (Kafi –noono) are called kafa. However within Kafa society people differentiate themselves as either Gomoro, Manno, or Manjo. The Majority call themselves Gomoro. The Manno are tanners and are also discriminated against by Kafa, but the Manjo, estimated to be about 10,000 to 12,000 in population are the most marginalized (yoshida, 2008).

The Manjo are minority groups who live in the pockets in kafa, Sheka, Bench Maji, and Dawuro zones and the Konta special warada in South Nations Nationalities and Peoples Region. They also occupy the Oromia and Gamogofa zonal states. Manjo living in kafa zone have long been discriminated against by the Kafa. During the Durg regime attempts were made by the government to abolish social discrimination against Manjo, although these met with little success.(Sayuuri Yashoda,2008).

According to Dagmawi (2008), Manjos in Kafa zone are treated as a sub-human, and the people around still used the phrase “Ashone Manjone?” that means is he/she a human being or a Manjo? Which is under a human? When they need to distinguish people. This sub-human treatment and the oldest trend of discrimination against Manjo are vividly affecting the life of people among the group.

The practices of discrimination against Manjo ethnic minorities can be grouped into keeping at distance, psychological inhibition, material distinction, and communication restrictions. Most of these actions are similar discriminatory actions prevailed for at least half a century (Mary by Bart, 1996). In Kafa zone Manjo ethnic minority denied from simple hand shaking which is more of psychology, to exchange goods as economic functioning, denying co-utilization of services, freedom of movement and choice (Bart, 1996).

Recently, the differences that characterize the daily relationship between the Kafa and the Manjo have expanded in scope to include issues related to official participation in their society. That is, not only do few Manjos have posts on *qiibiile* committees but also few hold posts as *wiiriida* or zonal administrators, and only a few Manjos finish school. Most of the

Manjos born before the Derg regime had little education because most Manjos who wanted to go to school were denied access to classrooms by the Kafa. Even today, the Kafa refuse to lease rooms to them. Consequently, it is difficult for the Manjo to live near high schools and, as a result, many drop out of school. In general, the Manjo believe that most Manjo are treated unfairly by government officials and policemen when problems between them and the Kafa arise. Thus, the relationship between the Kafa and the Manjo is characterized by discrimination and denial of rights (Yeshoda, 2013).

According to Dagmawi (2008), most of the Manjos in kafa zone live in destitute poverty. Even though they are depicted to be 'hunters', even in the recent literature, in the course of field work he found a considerable section of them to be farmers working on share agreement. However, the hunting tools hinged outside their huts speaks of its significance in supplementing their livelihood though a great majority of them denied the practice understandably for fear of being accused of illegal hunting.

It is said that the Manjo physically differ from farmers and other minorities in that they are darker and shorter in stature and have curly hair, flat noses, and smaller foreheads. The Manjo usually speak the language of the place in which they live. (Behailu & Data 2003: 107). Since the 1990s, new perspectives, based on the viewpoints of the Manjo themselves and focused primarily on this group, have emerged. For example, Van Halteren (1996) reported that the Manjo have been discriminated against and relegated to a low status by the Kafa since the time of the Kafa Kingdom.

2.9. Political Structure and Participation of Manjo in Ancient Kafa Kingdom

The Kafa Kingdom was ruled by *Kaji taatoo*, the Kafa king. The *mikkerecho*, councilors to the king, were the most important court officials. Standing above all *mikkerechos*, *Ketema rasho* was the chief councilor and *de facto* king when the king was elsewhere. *Rasho* means "chief" and is usually used in a manner similar to *Ras*, the title used for nobles in Amharic (Yeshoda, 2013).

The land of the Kafa Kingdom, *Kaji showo*, was divided into 18 districts called *worafo*. Each *worafo* had a district head called the *Worafo rasho* (e.g., *Decha rasho*, *Gesha rasho*, *Gawata rasho*, etc.), whose duties included collecting taxes and maintaining security. The *worafo*

were divided into provinces or clan territories called *guudo*, and *guudo* were further subdivided into areas called *xuggo* and hamlets called *gafa* (Orent, 1969).

The administrative structure of the Manjo differed from that of the Kafa. The Manjo also had their own king, *Manjo taatoo*, who was selected from the *Dallo* clan (identified as *Aache Dallo*) by the *Kaji taatoo*. Although the *Manjo taatoo* attended the *Kaji taatoo*, the Manjo could not participate in politics in the Kafa Kingdom. Their authority extended over the Manjo only. Similar to the Kafa king, the *Manjo taatoo* had his *Manjo rashos* in all 18 *worafos /administrative regions/* (Huntingford 1955: 136). Under each *Manjo*, *rasho* were *Manjo guudos*. The *Manjo taatoo*, *Manjo rasho*, and *Manjo guudo* served functions such as collecting taxes, managing conscription, distributing prizes to warriors who contributed to war victories, and administering justice. Although *Manjo taatoo*, *Manjo rasho*, and *Manjo guudo* had social status, they were considered inferior to the Kafa and were not treated as the equals of the latter (Lange, 1976).

According to Yeshoda (2013), one remarkable example can clarify the *Manjo taatoo's* (*Manjo king*) position and role. The Kafa Kingdom was frequently at war against neighboring kingdoms such as the Kullo, Gera, and Jimma. Whenever a soldier killed an enemy combatant, he cut off the fallen warrior's penis. Soldiers were given credits by the Kafa king according to the number of penises they collected. Rewards varied and sometimes consisted of a *gacha* of land, women, slaves, or horses. Kafa and Manjo warriors were given the same amounts and types of rewards. However, the manner of receiving the reward differed, with the Kafa receiving their prizes from the *Ketema rasho* and the Manjo receiving their prizes from the *Manjo taatoo (king of the Manjo)*.

2.10. Manjos Struggle against Discrimination

According to Yeshoda (2009), the Manjo have been circulating petitions directed at local, regional, and federal government from 1997 to the present through their representatives. In total, they have made their petitions more than 40 times. There have been more than 100 documents, all written in Amharic. The Manjo argued that their right to be treated in accord with the "Nations, Nationalities and Peoples" provision was being violated, that they were discriminated against by the Kafa and the Sheka, (formerly Kafa and Shaka zones were united) and that they were deprived of opportunities to be employed as administrative officials, teachers, police, and so on.

Yoshoda (2009) also stressed that the Manjo requested permission to form an organization to seek both recognition and their rights. In 1998, the Manjo petitioned the zonal and *woreda* governments and the KSPDO (Kafa Shaka Peoples Democratic Organization), claiming that they had been treated as wild *animals or barbarians* and oppressed and deprived of their rights and freedom in the Kafa and Sheka zones for a long period. Moreover, as per the "Nation, Nationality and People" provision, the Manjo claimed to have a different history and identity from those of the Kafa. According to the petition submitted to the government, based on the research report of Manjo representatives Manjos claimed the status of an independent Nation, Nationality and People (Yeshoda, 2009).

In March 2002, the Manjo living in Bachi *qibiile* of Yeki *wiiriida* and Woshero and Shota *qibiiles* of Bita *wiiriida* launched an attack against their Kafa neighbors. Many Kafa were killed and their houses burned to the ground. The impact of the attack was tremendous, and many Manjo were taken into custody. After the attack, discrimination against the Manjo in the Kafa zone became a human rights issue, and a number of NGOs initiated campaigns to abolish discrimination against the Manjo (Yoshida 2008: 57).

2.11. Theoretical Framework of the Study

According to Katerin (2010), to student development theories fall into *six broad families* of theories. *Psychosocial theories* focus on the self-reflexive and interpersonal dimensions of students' lives. Psychosocial theories of student development explain how people grow and develop over their life span. This family of theories examines development as sequential in nature, generally accomplished through tasks, stages, or challenges that must be mastered or overcome before advancement to the subsequent phase of development. These tasks are frequently age-related, and most theorists working in the area of student development have focused on the developmental stages

Cognitive-structural theories explain how students think, reason, organize, and make meaning of their experiences. These theories are often sequential in nature, with cognitive development unfolding by stages as students build upon past experiences. The third student development theory is *Persons environment interactive theory* focusing on how the student's behavior and growth are directly affected by the educational environment. *Humanistic-existential theories* also describe how students make decisions that affect themselves and others (Katerin2010).

On the other hand, Hettler (1996), in his *theory of wellness argued that* identity development is intrinsically linked with psychosocial and intellectual development. According to Halter (1996), it is difficult for a student to reflect on his or her cultural identity without reflecting on the social dynamics of race relations or the social constructs of race and ethnicity. Hettler (1996) proposed that students cannot develop psychosocially and intellectually without wellness. Hettler (1996) defined wellness as a state of complete physical, mental, and social well-being?

Even though several theories present different views with their strengths and short comings, the chosen theoretical frame work for the present study is Bronfenbrenner's Ecological Systems Theory. The theory looks at a child's development within the context of the system of relationships that form his or her environment.

Bronfenbrenner (1979) stressed the importance of studying a child in the context of multiple environments, also known as ecological systems in the attempt to understand his development. A child typically finds himself simultaneously enmeshed in different ecosystems, from the most intimate home ecological system moving outward to the larger school system and the most expansive system which is society and culture. Each of these systems inevitably interact with and influence each other in every aspect of the child's life.

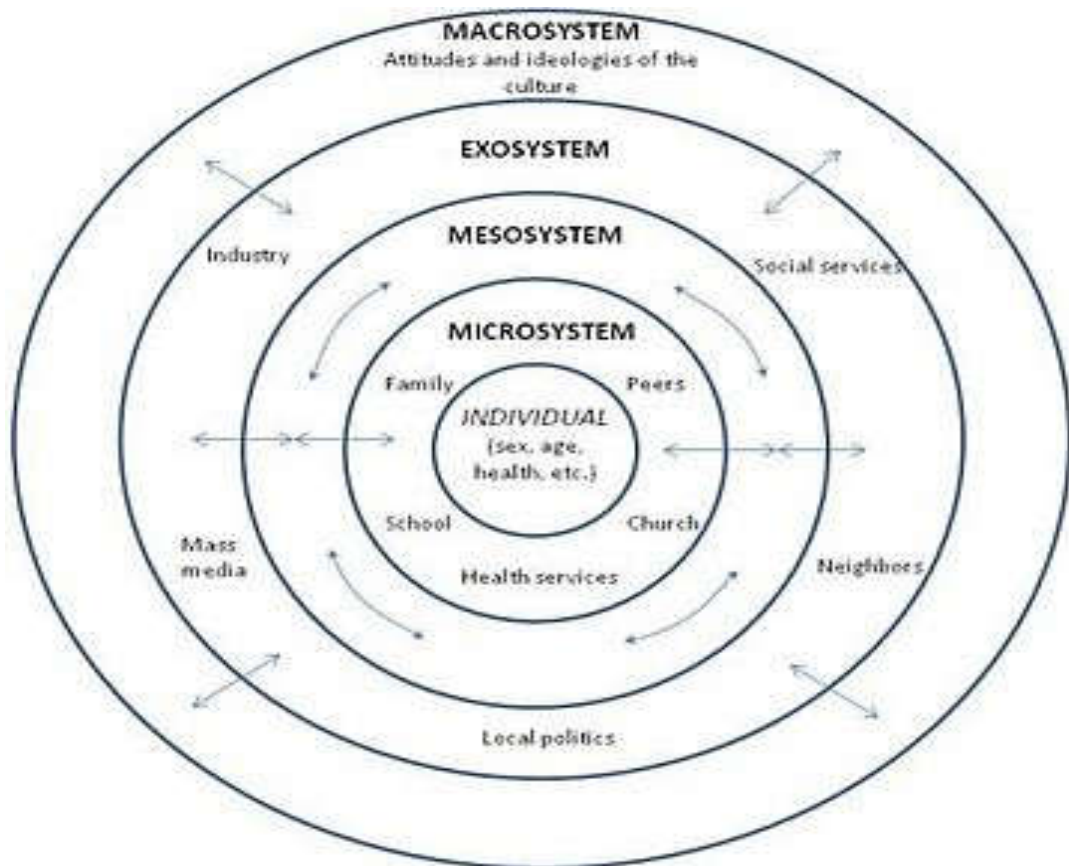
Bronfenbrenner's theory defines complex "layers" of environment, each having an effect on a child's development. This theory has recently been renamed "bio ecological systems theory" to emphasize that a child's own biology is a primary environment fueling her/his development. The interaction between factors in the child's maturing biology, his immediate family/community environment, and the societal landscape fuels and steers his development.

According to Bronfenbrenner (1979), changes or conflict in any one layer will ripple throughout other layers. To study a child's development then, we must look not only at the child and her immediate environment, but also at the interaction of the larger environment as well. According to the theory, child's development is the result of the interactions between Micro system (family), Mesosystem (teacher, church, and school), Exosystem (community, society, and culture), Macro system (global conditions, policies) and Chronosystem (encompassing the dimension of time as it relates to a child's environments.)

Similarly, the students' personality development and success in their academic achievement would be the product and proper interaction between a student, his families, school, a

community, and the global society at large. In order to improve Manjo students' academic attainment, creating common understanding and the collaborative effort of different systems (as it is explained above) is important. Bronfenburners systems theory is chosen as a theoretical frame work of the study because of its inclusive nature.(the contribution of different stake holders is necessary in order to improve Manjo students' academic achievement).

Fig.1. Bronfenbrenner's ecological systems theory



CHAPTER THREE

METHOD

3.1. Background Information of the Study Area

The study is conducted in Keffa zone of the Southern Nations Nationalities and Peoples Region (SNNPR) in Ethiopia. The region is divided into 14 zones and 8 special woredas. Kaffa, the 6th largest ethnic group in the region constitutes 6.43 percent of the population. The population of the kafa zone is estimated to be, of whom the majority are Kafa, Na'o, Ch'ara, and Me'en living in the southern part of the Kafa zone. The geographical location of Keffa is 6° 15'N and 35° 14'-35.46° E in the south western part of Ethiopia at a distance of 449 kms from Addis Ababa with 1,714 meters elevation above sea level (CSA, 2007).

According to Yeshoda (2013), the Manjo are a minority group living in pockets of the Kafa, Sheka, Bench Maji, and Dawro zones, and the Konta special weredas in the SNNPRS. Some Manjo also live in the Oromiya and Gambela Regional States. There are no census data on the Manjo population because they live within the majority culture and are considered members of the majority ethnic group. Nevertheless, the Manjo do have a separate identity. They are sometimes given different names according to the area in which they reside: the Manjo in the Kafa and Sheka zones, the Manja among the Amhara and the Dawro, the Bandu among the Bench, and the Manji among the Majangir. Furthermore, the Manjo are considered Wayto around Lake Tana, Waata among the Oromo, Fuga among the Gurage, and Geemi among the Dizi, or are considered craft workers (e.g., blacksmiths, tanners, and potters).

The Manjo in Kefa are one of the cultural groups who are settled in and around the natural forests of Kefa Zone. They are entirely dependent on natural resources for firewood, honey production, clay and charcoal making.

3.2. Research method.

The research method employed is Ethnographic. It is also supplemented by quantitative method because of the presence of quantitative data and analysis of students' academic achievement. In this research method, data is collected and analyzed to show the relationship of socio-economic variables with Manjo students' academic achievement. Their correlation is also shown by employing inferential statistics.

3.3. Sampling Technique

The techniques employed by the researcher were purposive, clustered, stratified, convenience and snowball sampling techniques. The researcher opted for purposive sampling method because of his knowledge about the individuals having rich experience which was helpful to the study. In this regard, students, teachers, school directors, heads or experts from Kefa zone education office and community leaders were purposely included. Because of the geographical distribution of target population in schools, Manjo students from five woredas including Bonga city administration were considered. The type of sampling technique the researcher employed here was cluster sampling which is an example of 'two stage' sampling. At the beginning sample of area is done, and secondly sample of respondents within those areas continued.

In addition, stratified sampling technique is employed to select participants of the study. In case of stratified sampling technique, the population was divided in to segments and a random group is then selected. For this study, eight schools out of sixteen schools (50% of the schools) from which Manjo students are distributed were selected by stratified sampling technique. Schools with higher number of Manjo students are considered since their distribution is very uneven. In addition, students from grade 7-12 were sampled to fill the translated socio economic scale. For the sake of comparing Manjo students' academic achievement with the rest ones, equal number of participant students from the mainstream(Non-Manjo)society also is included by using convenience technique from all cycles (grades 1-4, 5-8, 9-10 and 11-12).

3.4. Population of the study

The total population of my study are 10,628 Manjo students distributed unevenly over 16 schools in Kafa Zone. Based on their distribution, the researcher purposely selected 8 schools from five woredas namely Ghimbo, Decha, Bitu, Adiyu and Bonga city administration where maximum number of Manjo students are found. (i.e. Male 6543 and Female 3085)

3.5. Sampling size

In order to determine the sample size, sample size calculator is used. As a result, for the total of 10,628 Manjo students in Kefa zone, the recommended sample with a confidence level of 95%, and a margin of error or degree of accuracy of 3.5% would be 568. For the sake

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

of comparing students’ average score, equal number of students from Non-Manjo group is sampled by using convenience sampling technique. The number of students from the mainstream group distributed over 8 schools under consideration is 36665 .The total number of students (participants) in this study is 1136. In addition, 4 community leaders, (two from the Manjo and another two from Kafa) is selected by using snowball sampling technique. In this technique, the researcher was based on his initial respondent to refer to the next respondent. In addition, 5 teachers who have best experience in teaching Manjo students, 5 school directors(one from each woreda) and 5 heads or experts from Wereda and zonal education offices, two representatives from CVM and JL10 (Non-governmental organizations) who are recently undertaking different interventions for the Manjo community are participated by using purposive sampling technique. In addition, 5 Manjo students from 5 woredas are interviewed. In total, the research have 1162 participants.

Table 1. Number of Participant Students in Grade Level

No. of students in selected schools by grade level	Grade	Manjo Participants	Non-Manjo Participants
15090	7	438	152
13155	8	96	82
6191	9	69	84
4256	10	104	58
11	11	11	73
2	12	2	119
Total	38,665	568	568

3.6. Data Collection Instruments and Administration

A questionnaire was devised to collect data from Manjo and Non Manjo (mainstream Kafa) students. While developing questionnaire, closed ended questions were included. The major objective of the questionnaire (scale) is to collect data about the socio economic situation of students from the two groups for comparison (Manjo and Non-Manjo). In this regard commonly used socio economic scale is modified and used (adapted 22 items socio economic scale from O.P. Aggarwal and his friends, 2005). The validity of the questionnaire was tested before the actual operation. Questionnaire is also translated in to kafinoono language which is

serving the mainstream society and the Manjos alike. Kafinoono is also a medium of instruction in primary schools of Kafa zone and also thought as one subject in high schools.

Another instrument for data collection which is utilized in this research is interview. The interviews was of restricted (structured type) and open (unstructured types) in combination to get the advantages of their strengths. Teachers, school administrators, Woreda and zonal level heads of education office or experts, and community leaders, students and coordinators of Non -state actors on Manjo case who have rich knowledge about the social and economic condition of the kafa society in general and Manjo social group in particular are interviewed. The third instrument of data collection is document analysis. In this regard, students' roaster is the source of quantitative data that will help the researcher to compare the academic achievement of the Manjo and Non-Manjo students. Qualitative data from respondents is recorded and photographs are taken based on the informed consent of participants.

3.7. Instruments of Data Analysis

The quantitative data obtained from student roaster and Socio Economic Scale is organized and analyzed by using mainly mean and correlation. Independent sample t-test is also used to check whether there is significant difference between the means. SPSS (Statistical Package for Social Science) is used for data analysis. Qualitative data is analyzed by using thematic technique.

CHAPTER FOUR

FINDINGS

In this chapter, quantitative and qualitative data obtained from questionnaires (Socio Economic scale), interviews, and documentary analysis are presented, analyzed and interpreted. The participants include, students from Manjo cultural group in Kafa , students from the mainstream Kafa, community leaders and parents, teachers, school directors, education experts and coordinators of CVM and JL10k(Non state actors involved in different intervention areas like education and health condition of Manjos in particular and the society in general.)

Some data like background of participants and correlation analysis are presented in tabular form. Results of quantitative data arealso triangulated with the qualitative data from the interview of participants. Summarized interview translation from participants is also presented.

In this chapter, findings are presented in four major areas thematically as follows:-

1. The socio economic status of Manjo(family) and its comparison to the mainstream Kefa Cultural group
2. The academic achievement(Mean score from students'roster) of Manjo students compared to the students from the rest (mainstream Kafa) students
3. Reported experiences of teachers, students, education experts and community leaders regarding the socio economic and educational condition of Manjo students
4. Intervention of the government and nongovernmental organizations with respect to Manjos social exclusion and economic marginalization

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

Table 2: Distribution of sampled Manjo and Kefa students in schools

No.	Name of school	Number of Manjo students		Number of Kefa students	
		In no.	percent	In no.	percent
1.	Bonga Secondary School	52	9.2	52	7.9
2.	Kayikelo Primary School	181	31.9	206	31.2
3	Bandira primary School	173	30.5	158	23.9
4	Gimbo Hibret primary School	17	3.0	17	2.6
5	Sheka Primary School	82	14.4	29	5.10
6	Bitu primary school	13	2.3	42	6.4
7	Sharada school	25	4.4	44	6.7
8	Shapa School	25	4.4	20	3
Total		568	100.0	568	100

As you can see from the table above (Table 2), the number of participant students from Manjo and the mainstream Kefa is 568 from each group and the total of 1136. For the sake of securing real data, students from grade 7-12(as their distribution in grade level is shown in Table 1 i.e. in Chapter 3) were included so that they can read and fill the translated socio economic scale in their mother tongue (Kafinono). The participants are from 8 schools of 5 woredas in kefa Zone namely Bonga city administration, Gimbo, Decha, Bitu and Manjiyo.

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

Table 3: Background of participant students

No	Items	Male	%	Female	%	Age	In no.	%	Total
1	Manjo students	323	56.9	245	43.1	15-18	511	89.96	568
						19-21	57	10.03	
2	Kefa students	324	57	244	43	15-18	510	89.78	568
						19-20	58	10.21	

According to table 3, out of 568 students, 323 (56.9%) Manjo students are male and the rest 245(43.2%) are female. 89.96% of Manjo students are between the ages 15 and 18. The number of female students from the mainstream Kefa society is 244(43%) while males from the same group are 324(57%). As to the background of interviewed participants, 16 male (72.72%) and 6 (27.27%) female participants included. Out of the 22 participants, 54% are BA holders, 27.27 % MA, 9.9%, uneducated (illiterate) and 9.9% have primary school education.

4.1. The Socio Economic Status of Manjo (family) Compared to the mainstream Kefa Cultural group

For the first question on the scale(questionnaire) about the education of either mother or father of Manjo students, 95.8 % (444) students have illiterate families where as 33.7 % of the families to the mainstream kefa have educational background of primary school. Even 13 (2%) of families have from diploma to BA degree. Therefore, the educational level of the mainstream Kefa family is by far better than that of Manjos. This means Manjo students have very low or no family support in their education. Family support is strongly/positively correlated($r=.916$) with students' academic achievement according to the quantitative data analysis of the research.

About the situation of peer group relationship and mutual support in schools and outside schools, only 17% of the Manjo students have mutual support and relationship with other students. Whereas 47% of Kefa students have good relationship with other students except Manjos. Therefore, Manjo students' social relationship in schools is mostly limited to their own cultural group (with Manjo students). The social relationship and condition of students from the mainstream kefa is much better than that of Manjos. Quantitative data also shows that peer group relationship and mutual support of students is strongly/positively correlated

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

with students' academic achievement($r=760^{**}$, $p<0.05$). Therefore Manjo students' achievement is hindered by low peer group relationship and support.

For the third question about the occupation of mother/father or care givers of students, 57.6% (327 students) of the Manjo students are from hunter and laborer families. The rest 42.4 % (424) of Manjo students are from farmer, or house wife with monthly income less than 1000 Eth. Birr. In case of students from Kefa family, 44.3% of the students (252) are from self-employed family.(ie. shops, or petty business with income less than 5000 Et.birr.) The data shows that Manjo families are among the poorest compared to the mainstream kefa families. Quantitative data according to Pearson correlation has indicated that the occupation and income of mother/father or care givers have strong and positive correlation with students achievement($r=.700$). Therefore, Manjo students' academic achievement might be affected by their family's low income.

For next question about family possessions like refrigerator, bed, sanitary latrine, TV, telephone, radio and mobile phone. Bed is the only house hold possession. 51.99% of Manjo family is owning. In contrast, kefa families have house hold possessions like beds (98.9% of the families), refrigerator (2.5%), sanitary latrine 78.9% of the families, TV 11.4%, telephone 2.5%, radio 33.5% and mobile phone is possessed by 6.3% of the families. As we can see from the data above, Manjo families are very poor in house possessions compared to the mainstream kefa families. The researcher believed that, improving the life and home condition of Manjo families may have positive impact on students' achievement.

For next question about the type of house in which families are living, 56.7% of Manjo students' families live in poorly constructed houses made of grass. The rest Manjo families live in one room hut which is locally constructed. In contrast, 82% of kafa students' families own houses with 1-2 rooms. The quantitative data from inferential statistics also shows the type of house is strongly correlated with students achievement($r=.751^{**}$). Therefore, the type of house is negatively influencing Manjo students' life and achievement.

The sixth question is about the possession of animals for transportation and carrying goods. The data has indicated that no Manjo family is owning animals for transportation. In contrast, 37% of the kefa family possesses animals for transportation and carrying goods.

For next question about the number of earning members in the family (Nuclear/Joint), 65% of Manjo students' families have more than one family member earning the family's income

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

because of their involvement in hunting, charcoal production, clay making and labor work. According to my observation, Manjos have limited practice and benefit from agriculture. In case of kefa families, 89% of the families are earning their family's income from two family members. Their income is entirely based on agriculture and coffee production which is relatively much better in income than Manjo families.

For next item about the number of children head of the family, 81.5 percent of the Manjo students' family have 4 children. The rest family have 3. In contrast, 61.6 % of the Kefa families have 3 children and the rest 39% families have 4. Data has indicated that the low income (< 1000 Eth birr per month) is not satisfactorily supporting Manjo students. Manjo house and possessions at home are very poor to support the family and students education. The situation in kefa students' family is better than the Manjos.

The next item is about the facility of some essentials in the family such as tap water and electricity. Data has indicated that less than 5% of Manjo students' families are using these facilities. In contrast, 34.5% of Kefa families are using tap water and electricity. The data clearly shows that Manjo students are extremely disadvantaged in terms of using different facilities. According to my observation electricity and tap water lines crosses woreda towns and major roads. Pocket areas and jungle forests where Manjo families settle have no access to public facilities.

The following item is about the Education of children (in relation to head of the family). In this regard, 50% of the Manjo children are not going to school. The data shows that half of the children from each family are not going to school. In contrast, 88% of the children from Kefa family are going to school.

The next item is about the employment of domestic servants at home, the data shows that no Manjo students' family has employed domestic servant at home. In contrast, 28% of the kefa families have employed domestic servants at home. Therefore, students of the family with domestic servants relatively may have better reading time and Manjo students are at disadvantage in this regard.

For next item about the type of locality the family is residing, 69.2% of the Manjo students' families are mobile and without fixed residence. The rest 31.8% of the Manjo families are living in slums and isolated areas. In contrast, 89.8% of the kefa students' families are living in rural locality and engage in agriculture. The rest 10.2 % live in towns Therefore, the entire

Manajo students' education and achievement can be affected because of their mobile living condition. According to the long years observation of the researcher, significant number of Manjos migrate from one kebele to the other, and from one woreda to another in search of favorable condition for their forest economy. The next question is about the possession of agricultural land for cultivation. In this regard, 60.6 % of Manjo students' families have no agricultural land for cultivation. The rest Manjo families (39.4%) have one hectare plot of land for construction of hut and planting vegetables like local cabbage and inset. In contrast, 84.5 % of Kefa students' families have up to two hectares agricultural land. The rest 16% families have agricultural land from 3-6 hectares. Therefore, agricultural land possession in kafa families is higher than the Manjo families. My finding from the interview of community leaders has confirmed that agricultural land is the major problem of Manjo cultural group.

Another item is about possession of non-agricultural land/land for housing or other type of land. In this regard, 61% of the Manjo student's family have nonagricultural land for housing <25sq. yards and other type of land. The rest Manjo families have no nonagricultural land. In contrast, 47% Kefa students' families have their own non agricultural land for housing from 25-500 yards. 2.3% of the families have non agricultural land from 501-1000 square yards. The rest 50.4 % kefa families have non agricultural land >1000sq. yards. Therefore, the non agricultural land possession of Manjo families is either very low or none.

The next item is about the presence of milk cattle in the family for business or non-business purposes. In this regard 0.5 %(3 Manjo families) have milk cattle. In contrast, 37.6% of the kefa families have one milk cattle. In addition, 3.2% of the family owns 1-3 milk cattle.

Another item is about the presence of non-milk cattle or pet animals in the family. In this regard, 45.9% of the Manjo families have pet animals particularly dogs. In contrast, 57.8% of the kefa families have one pet animal. In addition, 14.6% of the families have 2 or more pet animals. Therefore, most Kefa families have more than one kind of pet animal.

The researcher believed that Manjos possession of dogs instead of other pet animals is may be because of their traditional hunting practice, forest associated livelihood and marginal settlement (forest economy).

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

The next item is about the ownership of house or shop or shed of any size whether given on rent or not beside their houses. In this regard no Manjo family is owning additional house or shade. In contrast, 23.8% of the kefa families have their own additional houses or sheds.

Another item is about the positions held by the student's mother or father in the society (besides the positions as employee) by any one member in the family. In this regard, 10.45 % (59 Manjo family members) are represented in different executive positions in kebele, woredas and zonal level. In contrast, 38.4 % of the kefa families are participating in important positions as a committee chairs in kebele, woreda and zonal administration heads and cabinets. They also are working in important positions like judge, prosecutor, school directors and the like. Therefore, Manjos position and role in leadership and decision making at any social, economic and political life is very limited compared to the mainstream Kefa ethnic group.

The next item is about the family's Monthly per capita income from all sources (total monthly income from all family members in Eth. Birr). In this regard, 94.7% of the Manjo families have monthly income <1000 Et.Birr. 5.3% of the families (30 families) have monthly income from 1000-2499. Data from inferential statistics of the study has indicated that monthly per capita income is positively correlated with students achievement ($p=.971$, $p<0.05$). Data from my interview of community leaders and students also confirmed that lack of income and poverty is causing a devastating influence on students' education.

The next item is about family's support in the education of students. In this regard, no educational support has been given to Manjo students at home because of Manjo family's educational background and mobile life style. Manjo children either make and sell charcoal or work as a laborer to buy their school stationeries. In contrast, 71.5% of Kefa parents are giving partial educational support to their children (providing stationary and basic necessities, including direct educational support in tutoring and consulting students). Therefore, the educational support of kefa parents is by far better than Manjo families. Data from inferential statistics has also shown that family support in education is correlated with students achievement ($p=.469$, $p<0.05$). Therefore, Manjo students achievement is hindered by low educational support of their family.

The last item in the scale is about the study hour of a students. In this regard, 56 % (320) of Manjo students have indicated they have no proper study hour. The rest 42.4 % (341)

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

students said they have limited study hour. In contrast, 63.1% of the Kefa students indicated that they have full study hour. The rest 46.9 % Kefa students have limited study hour. From the data above, Manjo students have very limited or no study hour. The data from inferential statistics has also shown that, study hour is positively correlated with students academic achievement ($p=.747$, $p<0.05$). Therefore, absence of study hour is another variable affecting Manjo students' achievement.

The data above has shown that the socio economic status of Manjo students (family) is very low. The socio economic measure of Manjo family obtained from the scale is 13.68%). In contrast, the socio economic measure of the mainstream kafa ethnic group is 55.31 %. Manjos are *very poor or below poverty line* according to the scoring system of the instrument (below 15% in Socio Economic Scale is considered as below poverty line) where as the mainstream kefa family is categorized in *upper middle* socio economic status. In order to determine whether there is statistical evidence that the associated population means are significantly different, the independent sample t-test is employed and also shows the presence of significant difference between the means of two groups($T=217.795$, $p<0.05$). Therefore, we can conclude that Manjo families are socio economically at disadvantage.

4.2. The academic achievement data of Manjo students

Table 4 Academic Achievement data of Students

	N	Mean	SD	t	Sig.
Academic Achievement of Manjo Students	568	55.540	2.580	50.949	0.000
Academic Achievement of students from Keffa(mainstream)	568	73.190	6.560	84.855	0.000
Over all academic achievement	1136	64.365	1.570	67.902	0.000

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

Table 5. Manjo Students' Achievement Data by School

		N	mean	sd	t	Sig.
1	Bonga Secondary School	52	62.2338	8.94678	11.770	.000
2	Kayikello Primary School	293	64.6951	10.14319	28.464	.000
3	Bandira primary School	84	64.7012	10.61931	25.149	.000
4	Hibret Primary school	54	60.2742	2.05399	2.676	.012
5	Sheka Primary School	23	64.7435	9.51439	21.915	.000
6	Bitu Primary School	14	54.6308	1.83245	9.112	.000
7	Wush wush Primary School	22	55.0520	1.65108	15.299	.000
8	Shappa Primary School	26	62.2338	8.94678	9.173	.000

In order to investigate the academic achievement of Manjo students, the average score of students in three semesters from their roster was obtained. For the sake of comparison, the mean score of Kefa students is also similarly considered. As a result, the mean score of students from the mainstream kafa is 73.19 with the standard deviation of 6.56 while 55.54, for the Manjo students with the standard deviation of 2.58. In order to determine whether there is statistical evidence that the associated population means are significantly different, the independent sample t-test is employed and also shows the presence of significant difference between the means of two groups ($T = -59.820, p < 0.05$). In addition, there is no significant mean difference when comparison is made between Manjo male and female student with regard to their academic achievement (Female 55.30, and Male 55.77). On the other hand, comparison is made between kefa male and female students' mean score. As a result, the mean score for male students is 73.80 with the standard deviation of 14.275 and for female 73.20 with the standard deviation of 6.219. The result shows the achievement of Kefa male students is slightly greater than (not significant) that of female. As it is depicted in the table above, the data shows the significant mean difference between Manjo students' achievement over different schools. The result of the present study is also supported by the findings of White, Karl R. (1991) and Muhammad Maqsud, Sepideh Rouhani (1991), Ritu Chandra and Prof. Shaikh Azimuddin in their study of Socio Economic Status and Academic Achievement.

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

Table 6. Correlation between Academic Achievement and Education of Parents, Peer group relation, Parents' occupation, parents' house types, number of earning family members, monthly per capita income and family Education.(N=1136)

	Variables	Academic Achievements
1	Education of either father /mother or care giver of a student	.764**
2	The situation of peer group relationship and mutual support in schools and outside schools	.760**
3	Occupation of mother /father or care giver of a student	.613**
4	Living in a type of house	.751**
5	No. of earning members in the family	.499*
6	Monthly per capita income from all sources (total monthly income from all family members in Eth. Birr)	.817**
7	Family support in the education of students	.420*

** correlation is significant at the 0.01 level

* correlation is significant at the 0.05 level

The bi-variate correlation shows the presence of strong relationship between Manjos socio-economic status and their academic achievement($r=.867$). This means, students with higher socio economic status are good in their academic achievement and the vice versa is true to those students with lower socio economic status. Students belonging to higher socio economic status have better exposure to different experiences and environments. They go to schools with better infrastructure and facilities. Those students coming from families with higher socio economic status families will have better opportunity for good achievement. They have healthy and competitive environment for improving their academic achievement. Manjo Students suffering from exclusion have double disadvantage, Poverty together with exclusion is ultimately putting them at lower academic achievement. As it is depicted above in table 6 data has shown that variables such as parent's educational background, absence of peer group interaction, occupation of parents, type of house, monthly per capita income ,study hour, number of earning members in the family and family support are the major factors that is influencing Manjo students academic achievement. The statistics also shows that Manjo students' lower socio economic status has strong relationship with their lower academic achievement.

4.3. Experiences of Teachers, Education Experts, Community Leaders and Students about Manjos Life and Education

In this section, experts of kafa zone education office, teachers, students, school directors and community leaders from Manjo cultural group and mainstream Kefa are interviewed. Pseudonyms (fictitious names) are given to the informants not to publicly disclose the names of informants based on the ethical consideration. In this section different questions forwarded during my interview to the participants, background information about my informants and their responses are also presented in summarized form. Lastly the analysis and finding part is followed after the end of responses for each question. The first question to my informants was to explain the relationship between students from the Manjo minority group and the mainstream Kafa.

Ato Shucheto, education experts who have worked for two decades as a teacher and school director in different woredas of kefa Zone is my informant. He is 47. He was asked to explain about the relationship between Manjo students and students from the mainstream Kefa in schools and outside in the community. He said:

The relationship between Manjo students and students from the mainstream kefa have been changing overtime in schools. Today, few improvements were made compared to the prevailing exclusion of Manjos which is highly affecting their social relationship. It is very crucial to avoid the social inequality in Kefa to make the situations in schools simpler and manageable. Few years ago, students from the mainstream kefa cultural group and their parents were completely detached from Manjos in their day today social intercourses because of the century old attitude and the lower social status which was given to the Manjo as barbaric and pollutant. But nowadays there are some improvements.

Concerning the situation of students in school compound and classrooms, Shucheto added the following:

Sitting together on the same desk and sharing educational materials like books, performing different group activities in sport and art willingly and naturally is very difficult in most schools of country side. Some concerned teachers are still busy to

correct these challenges that have greatly affecting the morale of Manjo students. Serious friendship or affection between students of the two groups was/is really unthinkable where ever we go in Kefa zone. Students from the mainstream Kafa ethnic group were showing very low interest for strong relationship with Manjos.

He also added,

The major cause for the discrimination is religious and cultural. In kefa culture, an individual who is polluted cannot celebrate Bare Kocho (their annual festival which is similar to the practice/sacrifices of Old Testament)

Another informant to my study is Mis. Koran who is 43 and Special Needs Education trainee in Addis Ababa University. She teaches in one of the primary schools in Gimbo woreda. Regarding the application of Inclusive Education and students' relationship in schools and outside in the community, she said:

The application of Inclusive education in schools is in its rudimentary stage and only some students with physical disabilities are attending their education. There is no single blind and deaf student who is learning across the schools of Kefa Zone. Because of the gap in knowledge and support, teachers and school directors are not helping students with disabilities. Schools are not ready to accept blind students and those with hearing impairment. Including mentally challenged students is unthinkable. Absence of professionals for training Braille and sign language (to train specific disability skills) in Kefa Zone makes schools uncomfortable for students with disabilities. Their right to learn is totally denied because of inaccessible schools. In addition most teachers are not giving attention and support to Manjo students by taking in to consideration their cultural background and socio economic conditions. Concerning students' relationship, students from the mainstream Kefa have no interest to study and play with Manjo students. This is associated with Manjos discrimination in the community.

The other informant was Ato Chechito, who is a senior education expert from Gimbo woreda (age 46) also shared his experience about the life and education of Manjo students and their relationship with students from the mainstream Kefa. He said:

During school breaks, usually Manjos themselves organized in to small football or volley ball groups and like to play separately. The widely accepted philosophy among

the majority of Kefa people i.e. considering Manjos as pollutants was/is widely reflected among students. The low self esteem and low confidence of the students from Manjo social group was/is still another serious problem in widening the existing gap between students from the two groups. Manjos are forbidden to enter in to Eko houses(worshipping place of traditional religion). Manjos have their own separate Eko houses namely Manji Eki Keto with their own religious leaders. The social exclusion of Manjo is still serious and sometimes unbelievable. There is no single Manjo from Kafa Zone in key decision making position .Similarly no one from kefa cultural group married to Manjo to date.

Mr.Mallecho, who is a young education expert(34 years old) also shared what he has observed in schools of Keaf Zone and at Wushwush market. Concerning the stigma and marginalization of Manjo. He said,

Manjo students do not have good relation with Students from the mainstream Kefa because of the discrimination in the community. Students from kefa ethnic group have no interest to make close relationship with Manjo students. Leave alone other relations like eating together and marriage, members of the mainstream Kefa cultural group who are living outside Bonga town do not buy agricultural and dairy products from the Manjos. Manjos sometimes throw cabbages and bananas when no one is interested to buy them in markets. During festivals and weeding ceremonies, Manjos should attend programs being outside from homes near or outside fences. Food and local beer was/is provided to Manjo by separate plates and wooden cups. Materials used by Manjos are usually kept away outside homes in fear of pollution. The tejj bet (a place where traditional liquor made of honey is sold) in Michaej sefer (Bonga) is excluded by the members of Kefa cultural group (Gommaro) for welcoming Manjos similar to other customers.

Another informant from Bonga town is Mr. Kochito, a primary school director. He is 39 years old. Kochito attended the mourning ceremony of Kefa family in Bonga town (Sheka kebele) this year. He expressed his grief with respect to the stigma against the Manjo women: He said:

A kind Manje (Female Manjo) whom was expressing her grief and sorrows for the person who was died because of car accident showering her tears accompanied with

a traditional mourning poems and lyrics returned from the burial ceremony held at Saint Michael Church with all the attendants whom entered to the widow's home washing their hands to take coffee and breakfast as usual. A person who was organizing the burial ceremony came and indicated a separate corner outside the fence for the Manje (Female Manjo) attendee. No one has given respect and concern for the Manje when she was ousted from the crowd.

Regarding the relationship between Manjo and Non-Manjo students he also stated:

Surprisingly if you carefully observe the situation of Manjos in schools, you feel some kind of gap between students both in classroom and outside in the playgrounds. Non-Manjo students do not approach Manjos deliberately. Manjo students also do not have courage to make strong relations with the rest students. They are not happy in their school time. They also mostly withdraw from schools for various reasons.

Mr.Daneto, who is 51 and primary school teacher has very rich knowledge about the life and education of Manjo cultural group. He worked in different schools of Decha,Manjiwo,Adiyo and Gimbo woredas where Manjo students are found. With respect to the relationship between the students and parents from the two groups(Manjo and Non Manjo families.He said:

Their relationship is from distance. Strong relationship such as marriage, and intimacy between the two groups is still unthinkable. The social stigma and discrimination of Manjo is deep and heavy when one travels from towns to the distant kebeles. Even the extent of exclusion varies from woreda to woreda. The situation in Decha and Adiyo woredas is worst compared to the rest woredas because of the influence of traditional religions and presence of religious leaders. Students and parents from Manjo cultural group themselves seem to have accepted the stigma because of their low awareness, fear or psychological inferiority.

Regarding the economic condition of Manjo cultural group he also added:

.Most Manjos have very poor agricultural practice.theireconomic base is charcoal making, selling wood for fuel, selling clay (potteries), farming in a share cropping arrangements with Kafa farmers, and selling their labor in farms and private houses in towns. Few Manjos with good farming practice

and sedentary life used to send their children regularly to schools. Most Manjos live around jungle forests and also benefit from hunting. Many Manjo students serve as a source of labor in markets and villages. Some of them freely serve in Kefa houses as a cattle and harvest keepers, and fire wood providers. Their occupations like clay making and their way of life as hunter of wild animals is disliked by the members of mainstream Kefa cultural group. Manjo is considered as a pagan, barbaric and pollutant by the mainstream Kefa. This social condition has its own reflection in schools and students from the two groups have no close attachment and intimacy.

Another informant who is teaching in Wushwush school (around wushwush tea farm) was Mr. Teka. His residence is also very close to the village of Manjo families. With respect to the life, social relationship with others and education of Manjos he said:

Manjos move from place to place when the production of charcoal is difficult because of forest and natural environment regulations. School dropout and low enrollment is very common among the Manjos and it is the reflection of their low status living condition. The number of students from Manjo cultural group sharply decreases in secondary school and preparatory school levels.

Mr. Taddese, a senior education expert have also shared his observation regarding students' Manjo students' relationship with others, their education and achievement. He said:

Even though it is not mentioned officially, Manjo students' discrimination from their schoolmates and classmates is obvious. No one is willing to make strong relationship with Manjos from the mainstream Kefa. As a response, Manjo students themselves play, eat, or study together in groups. Sometimes students from the mainstream kefa insult Manjo students in relation to their way of life and dispute may arise. Manjo students' achievement in schools is also very low so far. In addition, few students from the Manjo cultural group are passing regional and national examinations (both grade 8 and 10) year after year. Most of them withdraw from grade 8 because, attending in high schools and preparatory levels requires relatively better financial as well as psychological strength. (Separating from their home, expensive house renting, challenges related to exclusion in finding and getting houses for reasonable rent, food, and educational materials etc) Most students from kefa family have no interest to

approach Manjo students. The application of Inclusive Education is very shallow and it is just on Paper i

Kefa Zone.

Another informant(19 year Manjo student) from grade 10 was Adello. For my question about Manjo students' relationship with others. He said:

Non-Manjo students especially those who are Kafa always underestimate us. They believed that we all are still eating dead and religiously prohibited animals such as pig and monkey. Incidentally, when they see a dead animal on the road, they point and show us to pick it up and make other students laugh on us. Such kind of degrading makes us angry and our emotions are sometimes bitter toward Kefa students. Our interaction is very limited and from distance both in schools and in the community.

The rest experts from education office, teachers students, representatives of NGOs, school directors unanimously indicated that the relationship between Manjo students and those students coming to school from the mainstream kafa cultural group can be characterized by physical and psychological gap. In addition, the respondents indicated that teachers and schools are not managing students on the basis of their diversities. On the other hand, three informants Mr.Tesfaye who is 41(elementary school teacher),Mr.Kifle who is 47(Education Expert) and Ato Bekele who 49(Secondary school teacher) similarly mentioned "Manjos are nowadays enjoying their constitutional rights in schools and discrimination in school is not observed. They said, "Discrimination is the problem we face in the community, not in schools".

Manjo community leaders were also asked about the relationship between students and parents. Mr.Manjirano, my informant from Matappa Kebele (Gimbo woreda) who is 85 years old said:

The relationship between Manjos and the mainstream kafa has been limited and from distance. The status given by the society to the Manjo as a pollutant and uncivilized since the time of our ancestors is working until today. Even though Manjos are very happy to make a good relationship, intimacy, and social integration, majority of the members from the mainstream Kafa has no interest to make strong attachment in social and economic life. Most members of the mainstream kefa do not attend the

mourning and burial ceremonies of Manjos. The same is also true to Manjos weeding ceremonies and festivals.

The community leader also added:

We live in separate settlement usually in peripheries and near forests. Manjo labor workers construct very small huts made from grass and wood (traditionally called Manji keto) around the outskirts of towns. Many Manjos are also working as a servant for Kaficho (members of the mainstream Kafa) family and live in small huts constructed outside the fence and usually around the farms for keeping the harvest from apes, monkeys and pigs. Manjos are excellent hunters and brave fighters against wild animals. We are not allowed to enter in to kafa houses. The educational opportunities for Manjo servants is almost zero. This is painful for us.

Another Manjo community leader from Shapa (Decha worda), Mr. Adaro, who is 81 also confirmed what has been mentioned by the Manjo community leader of Gimbo woreda (Matappa). In addition, my Manjo informant (Godefecho) from Adiyu (Sherada kebele) said:

In Adiyu Woreda, making any physical contact and social interactions like weeding, burial ceremonies and festivals with the Kefa family is impossible for us. We are represented in various committees and positions for the sake of requirement. In actual fact, it is difficult for us to coordinate and lead other people particularly from mainstream Kafa because of the social status culturally given to us and the prevailing underestimation from the mainstream kafa side. Also in Manjiyo woreda, the social exclusion of Manjo is very serious because, Manjiyo woreda is one of the basis of traditional religion (Eko).

Manjo students (5 in number) also confirmed what has been mentioned by the Manjo community leaders and other Manjo informants with respect to the exclusion of Manjos. As to his experience in school compound, Tamene, a Manjo student who is 18 from Bonga secondary school said:

Students from the mainstream Kafa ethnic group locally called Gomaroo are not happy to play, share desk and work in groups with us. Intimacy, affection and other strong relationships with Gomaroo students in school compound and outside schools in the community is unthinkable. Recently we are included in different clubs and our participation is growing from time to time but our role in coordinating different

activities is still limited because we are frustrated and shyly due to the attitude of other students(Gomaroos) towards. Manjos. We are passive in coordination works. Our school achievement is very low due to various obstacles such as lack of educational support from family.

The opinion of Tamene was also confirmed by other student participants from Manjo students.

From the data above, most of the participants (84.2%) believed the relationship between Manjo students and students from the mainstream Kefa in schools is characterized by physical and psychological gap. Their relationship is very limited because of the influence of Manjos discrimination in the community. In addition, all formants from Education offices, teachers and school Principals have agreed that the implementation of Inclusive Education is very poor and students with special needs including Manjo students are not benefiting from it. One the other hand, Even though the problem is real, it is also very important to consider and capitalize the growing mutual assistance and relationship between Manjo and Non-Manjo students in some schools of Kefa Zone as it is indicated by few informants.

Another question to my informants was to explain whether Manjos are discriminated or not both in schools and in the community.

In this regard, Mis. Heran, who is 36, a young coordinator of certain NGO(Non-Governmental Organization) whom has strong attachment with Manjos because of her work said:

Discrimination on Manjois a real problem in Kefa Zone. It is manifested in their social, economic and political life. Its impact is severe and resulted in Manjos social and economic marginalization. Currently, the Zonal administration is supporting the intervention programs of NGOs such as Farm Africa, NBCU (Nature and Bio diversity Union), and CVM. Action AID, JLI10k and Kafa Peoples Development Association (KPDA). They are undertaking different activities to support the life of Manjos. Their intervention includes awareness raising, skills training, educational support and environmental protection. Manjos are benefiting from these programs. In addition, some students have benefited from the financial and material support of CVM.

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

My informant from kafa Zone education office, Mr.Ogerano who is 57 and his origin is from the mainstream Kefa ethnic group. Whether Manjos are discriminated or not both in schools and in the community, my informant said:.

The discrimination of Manjo has very long history since our ancestors. The situation is improving in schools today. However, its influence today is creating a pressing pain on Manjo students today. Their friends from Kefa ethnic group are not interested to make any contact with Manjo students. This is making Manjo students disappointed and angry due to the situation in schools and outside schools. are trying to treat them as much as they can. Dropout is also very common among Manjo students. Their academic achievement is also low and behind the rest students,

Regarding Manjo students' academic achievement, Mr.Ogerano added:

The academic achievement of Manjo students is/was usually very low compared to others and hence they are not winning competitions for work opportunities and placement in colleges and universities. The introduction of affirmative action and the quota system is supporting Manjos for employment and also widened their educational opportunities in colleges. As part of their struggle for equal opportunities and empowerment, Manjo students in high schools have protested and appealed for scholarships in 2017. As a result, 35 students were given scholarships in Bonga College of Teacher Education (BCTE) under the sponsorship of kafa Zone Administration. There is no focused and practical measure designed from the Zonal Government for the economic empowerment of Manjos. It seems they are left behind from strategic plan and priorities.'

According to the data obtained from my informants and my experience as teacher and different positions in woreda education office, Manjo students' academic achievement is by far lower than the rest students.

Manjirano, a Manjo community leader, also shared his experience about the education and life of Manjos. He also stated the role of government and Non-governmental organizations and their interventions. He said,

Our mobile living style is creating a huge obstacle on our students' education and social interaction. Manjo children usually fetch fire wood or make charcoal and travel for hours carrying their items to towns or villages where they can sell them.

Education for Manjos who are working as a servant and laborer is unthinkable. Facilities like water and electricity are unthinkable in Manjo settlements. Because of their geographic distribution.(Marginal and forest lands far from the major roads) .Our absence in different levels of decision making positions including representation in Kefa Zone Administration is highly influencing our life in terms of justice in public services like schools, tap water and electricity. The social exclusion and low living standard is also greatly hindering our children's education. In addition some NGOs like action aid and CVM are trying to influence the practice and attitude of discrimination. They are giving awareness workshops, prepare coffee ceremonies and direct financial support for Manjo students but their coverage is very small.

The rest informants from Manjo students unanimously confirmed what has been mentioned above by the community leaders. i.e. Manjos discrimination is real and objective. According to my long years observation, Manjos are not allowed to enter in to kafa houses and also live separately in their own settlement locally called *Manji Gafo*. Their social relation and participation in all aspects(political, social and economic life) is still very limited.All my informants also said" as to their knowledge, no Manjo has married to the member of kefa family and vice versa is true to the Kafecho (member of the mainstream Kafa, also called *Gomaro*)".

Mr. Hakito, another informant who is 45(History teacher) have explained his long years observation of Manjos social position. He said:

Traditionally Kefa people is broadly separated in to two based on their social status as Kafecho (Gomaro) and Manjo indicating the higher and lower social statuses obviously. Another social categorization depicting the separation -Ashone Manjone? (Is it a man or Manjo?)To identify people also indicates the social exclusion of Manjos which is based on the widely accepted traditional ideological perspective in Kefa cultural group. Manjos are inferior, subhuman and pollutant for the most Kefa people. Some NGOs are working against Manjos discrimination. Their interventions vary from awareness creation workshops and meetings to financial support. As a result of this some Manjos from Bita woreda organized and requested to form a political party and to send representatives for the parliament. They have also applied to get recognition based on their cultural identity.

As we can see from the data above all informants have agreed with the presence of Manjos discrimination in Kefa Zone. They also agreed the practice in the community is also influencing the relationship between Manjo students and their peers from Non-Manjo families. According to the data above, some NGOs are fighting the practice of discrimination in various ways.

The other question to my informants was to explain about the role of schools to end stigma and discrimination of Manjo social group both in school compound and outside in the community.

In this regard, Miss. Mallechi from kefa Zone education office said:

The case of Manjo social discrimination should be treated in organized and comprehensive manner. In the first place, the government (kafa zone administration) should have a policy of economic and social transformation and inclusion of Manjos to the rest of the society based on National the policy of Inclusion and equitable development. The social transformation should be started in bringing attitudinal change among all members of the society (Manjos and Non-Manjos) in kafa society. Schools can be a center for social movement against stigma and discrimination.

Mr. Berhanu who is 46 from Woreda education office also added,

Schools are ideal places to fight stigma and discrimination and can also serve as a center of social movement. At the beginning, trainings should be organized and given for administrators, Judges, the police, service providers like schools, health centers, hotels and employers both in government and Nongovernmental organizations and then it should be cross multiplied. The practice of social discrimination should be a subject of public debate and discussion at all levels. Creating awareness on the origin, causes and its disaster should be clearly shown for the society. This may greatly help to shape the attitude of the society. Economic empowerment of Manjos must be the major concern of the state and its stake holders.

Mr. Berhanu also added:

Kefa Zone Administration should mobilize ear marked financial resource either through fund raising or direct budgetary allocation to open different opportunities for Manjos meaningful involvement in the economic sectors and accumulation of their

own capital. Another important economic issue to be resolved is Manjos ownership of land because most Manjos are landless. Some of them are share croppers and significant portion of the Manjo is hunters and laborers. Therefore the government should work on how to allocate uncultivated and barren lands (especially in low land areas of Manjiyoo and Decha woredas) to the landless Manjos. Of course, changing their attitude should also be part of the intervention to transform their way of life in to sedentary agriculture. Encouraging their involvement in small scale business is also important.

Mr. Woldemichael, who is 49 is a primary school teacher is another informer. Concerning the measures to be taken in order to fight and eliminate the social exclusion of Manjos he said:

different trainings should be provided for Manjos to create conducive environment for Manjos involvement in small scale business activities. Schools as an islands alone can't bring Manjos social inclusion unless and otherwise all stakeholders, the state and the society work in collaboration. According to my informers, installing inclusive education in schools (which is practically poor today) can help in creating inclusive society.

From the qualitative data of informants above and my life experience in Kefa Zone, the relationship between Manjo and Non-Manjo students can be characterized by physical, social and psychological gap. However, as a participant observer I would also agree that the situation is better in towns than the rural schools. Today's situation is better than yesterday's. The end of this social evil, (discrimination and exclusion) and its impact in schools will be minimized if the social, economic and political transformation of Manjos life and their inclusion to the rest of the society is realized. The data also shows the gap in actualizing inclusive education, which is already under way in the country. Manjos students' under achievement can also be addressed by actualizing Inclusive Education in schools and improving their living conditions. Another important finding from the data above is Manjos impoverishment and the need to transform their life. In this regard the role of educated people, community leaders, Non-state actors and political leaders is important in widening and deepening the social movement. As the negative impact of discrimination and economic challenges of Manjo students decrease, their academic achievement will also be improved.

4.4. Intervention of the Government and Nongovernmental Organizations with respect to Manjos Social Exclusion and Economic Marginalization

Another informant to this study was Miss. Arengi who is 37 and the coordinator of certain Non-Governmental Organization(NGO) in Kefa Zone. She said:

CVM is jointly working with the Kafa People's Development Association. A project was initiated in areas of health and empowerment of Manjos. With respect to education, two woredas out of ten (Chena and Adiyu) are selected and various supports have been provided in current fiscal year (2017). Educational and sanitation materials such as soap and diapers were distributed for 80 Manjo students. Few Manjo students also have benefited from the financial support of the British Council through the program called Strategic Intervention (SI).

Miss Arengi also added,

We prepare coffee ceremonies in the community in collaboration with IS program aiming at the establishment of good relationship between Manjos and the members of mainstream Kafa cultural group. Important and societal issues had been selected by organizers and discussed by coffee ceremony attendants. The topics of discussion include environment, sanitation, nutrition, modern farming, saving and beekeeping. Unfortunately few students (only 7 from two woredas) from grade 9 have benefitted from the fund because of higher drop out and lower participation of Manjos in high schools and preparatory schools. Side by side to the financial support for Manjo students, training was conducted in collaboration with Jimma University for selected teachers for 10 days about the Manjos case and on how to encourage and motivate Manjo students (Students with special needs).

Regarding the intervention of government and Non-state actors aiming at making better living and educational environment for Manjo, Mr. Menberu who is 43 and the coordinator of certain NGO in Kefa Zone said:

Keaf Zone administration seems to have accepted the Manjos discrimination and undertaking different activities. Even though the measures from the government side is not well organized, inconsistent and suffer from lack of

inclusiveness, there are some attempts to create awareness among the community in relation to equality of cultural and economic groups like the Manjos, smiths and tanners. Mano (the tanners are suffering from stigmatization) and Qemmo (black smiths) are also given low status in the society. With respect to awareness raising, for few years, schools, Edirs and public meetings were ideal places for educating the society. Quotas had been given for Manjos during employment for government works (vacancies). Currently few Manjos were benefited from the affirmative action and trained as a primary school teacher. Some of them also are employed as a regional police force. NGOs are supporting Manjos in various ways. They are trying to improve the social interaction in the community through their coffee ceremonies and direct financial support for Manjo students in Bonga Secondary school.

Another informant to my study was Mr. Abowork who is 37 and senior health professional working for JSIL10K (Nongovernmental organization). He said:

"JSIL10k focuses on community health, water, and hygiene and Manjos are also getting benefits from its intervention in selected villages of 7 woredas."

The next informant from Sharada kebele (Adiyo woreda) was Mr. Geppecho who is 46. He said:

The government is trying to widen the participation and representation of Manjos in political life and employment. Now a days, the government is trying to convince the society so that Manjos can be represented in kebele leadership, parent associations in schools, security guard etc. although the key positions in both civic and government organizations are occupied by the mainstream kafa. One of our problem is the restrictive requirement of credit and saving organizations like in Omo Micro Finance (Financial Institution that renders credit service for small business enterprises) to show 1000 Et. Birr in block account. It is highly protecting our participation and our attempt for economic involvement. Most Manjos are either with small plots of land or landless. Absence of farm land forced us to work as a share cropper or servant in Kafa houses or laborer in towns. This is one reason for our poverty and economic marginalization. Of course, Manjo student are nowadays

benefiting from affirmative action and some of them are employed as primary school teachers and police man. The discrimination in rural areas is still more serious than in urban areas. The difficult situation the government is facing is with respect to the Manjos social relation. Manjos are considered as sub human and pollutant by the entire Kafecho (kefa by origin) population.

Regarding the intervention of government and Nongovernmental organizations Mr. Kero who is 42 from Gimbo Secondary School also said:

The social exclusion is making Manjos representation in different positions meaningless. The government is not taking practical and focused step for economic empowerment of Manjos. Absence of facilities like electricity and low level living standard is highly influencing students' achievement. Conversely, he also appreciated the attempt of NBCU program (Nature and Biosphere Conservation Union). NABU is working towards the economic empowerment of Manjo women by giving trainings on modern pottery so that Manjo women can produce a quality pottery items and sell them in shops for better price.

The researcher had also an opportunity to visit the pottery shop at Mattappa (a village in Wushwush kebele around Wushwush tea plantation project). In Matappa pottery production center, 10 Manjo women are organized and they have more than 5000.00 Et. birr saving from their pottery market

As a final remark, the interventions taken by NGOs like CVM, JSIL10K,KDA and SOS for social integration/inclusion of Manjos in areas like education and health is a promising one. It is better if Kefa Zone administration widens these bright beginnings to address the social and economic marginalization of Manjo cultural group. Based on the data above, the social movement against discrimination today by the government and Non-governmental bodies is more of awareness based. Practical measures like economic empowerment should be given attention.

CHAPTER FIVE

DISCUSSION

The study was guided by the main research objectives listed in chapter one with the main objective being to study the topic *The Reported Relationship Between Socio Economic Marginalization and Students Academic Achievement: The Case of Manjo Students in Kefa Zone*.

The discussion part will cover the following topics

- The importance of inclusive education to end exclusion and marginalization
- The effect of exclusion and marginalization
- Improving students academic achievement
- The Impact of Socio Economic Status on Student Achievement

The major findings of the study includes

- Low socio economic status of Manjo students (family). which is characterized by absence of farm land, public facilities like tap water and electricity, unsettled life which is affecting their children's education, poor agricultural practice, poor housing, very short or absence of study hour for students, absence of parental support, absence of peer support, low per capita income, low social and economic involvement, and low social acceptance.
- The mean score of Manjo students is significantly low compared to the students from the mainstream Kefa ethnic group.(73.53 with the standard deviation of 6.46 while 55.54, for the Manjo students with the standard deviation of 2.58)
- There is no significant difference between male and female Manjo students academic achievement (Female 55.30, and Male 55.77).
- The Quantitative data (bi-variate correlation) shows the presence of strong relationship between low socio- economic status and students' low academic achievement($r=.867$, $p<0.05$).
- Low monthly per capita income, limited/absence of study hour, poor house facilities such as electricity and tap water, absence of parental support, disadvantage from peer

group support, education of parents and type of house are factors for the low academic achievement of Manjo students.

- The social stigma and discrimination of Manjo is deep and heavy when one travels from towns to the distant *kebeles*

5.1. The importance of inclusive education to end exclusion and marginalization

According to UNESCO(2009), Inclusive Education is a process that involves the transformation of schools and other centers of learning to cater for ALL children- including boys and girls, abused children, displaced children, religious minorities, migrants, poverty stricken children, child domestic workers, ethnic minorities, linguistic minorities, children in conflict or war zones, indigenous children, child soldiers, street children, children from rural or isolated populations, nomadic children, children suffering from HIV/AIDS and orphans and children living with disabilities (UNESCO, 2009).

According to Finke, McNaughton, & Drager (2009). Inclusion is not about disability, nor is it only about schools. Inclusion is about social justice...Inclusion demands that we ask, what kind of world do we want to create? ...What kinds of skills and commitment do people need to thrive in diverse society? By embracing inclusion as a model of social justice, we can create a world fit for all of us! (Sapon-Shevin, 2003, pp. 26, 28).Based on the experiences reported by the participants, successful inclusion resulted in increased understanding of difference and diversity by the typically developing students in the classroom

Even though Ethiopia has ratified fascinating international instruments like the United Nations Universal Declaration of Human Rights (UDHR), Convention on the Right of Peoples with Disabilities (CRPD), Inclusive Education etc the situation of Manjo cultural group in Kefa zone is a bit disappointing because of the overall failure in their actualization at national level. Manjo students in schools are at disadvantage because of absence of peer support and the psychological inferiority they are experiencing as a result of the century old exclusion of Manjos by the mainstream kefa. The stigma and discrimination of Manjo cultural minority outside schools in the society is putting its dark shadow on schools and young children with bright mind are at disappointment today. Manjo students' school participation is very limited because of their mobile living style and economic marginalization They move from place to place either in search of forest wood for charcoal

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

making or due to fear of wild life and forest conservation regulations, or engaging in labor work to win their bread. Some portion of the Manjo children are spending their life as a servants to fetch fire wood, the rest also serve as a farmer or cattle keepers for Kefa farmers. Very few are benefited from education. Most of them live under extreme poverty (very low socio economic status) which is highly affecting their overall participation and academic achievement.

Recently, education is considered as a human right because of its critical role in determining the future of citizens. According to UNESCO world declaration on education for all, every person - child, youth and adult - shall be able to benefit from educational opportunities designed to meet their basic learning needs. These needs comprise both essential learning tools (such as literacy, oral expression, numeracy, and problem solving) and the basic learning content (such as knowledge, skills, values, and attitudes) required by human beings to be able to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning. The scope of basic learning needs and how they should be met varies with individual countries and cultures, and inevitably, changes with the passage of time.

Therefore, the question of actualizing inclusive education in schools and creating inclusive society, the realization of international conventions such as Universal Declaration of Human Rights(1948) to avoid all forms of discrimination(economic, political and social) must be the top priority of the society, the government and all its stake holders in the time and years to come. Inclusive schools can serve as a model for inclusive society and also can help the society to learn about the benefit of creating inclusive society. Combating and avoiding oppressive practices such as exclusion and marginalization have paramount significance for peace, prosperity and development. Schools of Kefa zone should play decisive role since they are ideal places to promote scientific notions and practices which is capable of undermining backward and barbaric practices like the traditional stratification and exclusion. The educational policy should also consider on how to improve the achievement of disadvantaged groups like the Manjo. Extended and flexible curriculum should also be developed for students with special needs.

5.2. The effect of exclusion and marginalization

According to Fallvey & Givner (2005), one of the major psychological effects of exclusion is students' negative feelings of value and belonging. In a major synthesis of research regarding student's need for belonging in a school community, Oysterman (2000) draws a number of relevant conclusions. She maintains that a sense of belonging is an extremely important concept and as a psychological phenomenon has a far reaching impact on human behavior and motivation. She found that many students fail to experience a sense of belongingness at school. The results of not having this are a range of emotional problems such as violence towards other students and teachers, drugs, depression, dropouts, eating problems, and teen pregnancy (pp.358-359). Baumeister and Leary (1995), in a review of 300 citations, found that being excluded or ignored often leads to negative feelings of depression, jealousy, anxiety, grief and loneliness. They also found that when people lack belongingness, they are prone to a range of behavioral problems including criminality and suicide.

Data from my interview of participants and questionnaire as well as my experience as a teacher and school director (as a participant observer) for over 20 years has witnessed that Manjo students are lonely and shyly in classrooms. In most cases, they are passive listeners in classes. They usually sit at the back corner places than at the middle seemingly to hide themselves from others attention. According to the school director of today's Bishaw woldeyohanis Secondary school (the former Bonga Comprehensive School), no Manjo student has appeared for reward in zonal student competition that was taken place in 2009/17. As it is indicated in literature part (chapter two), Manjos have opened a massive violence and attack on the members of mainstream Kefa in some woredas such as Bitu, Decha and Tello due to their grief up on existing oppressive social order . As a result many Kefa farmers abundant their home and many Kefa women were also rapped by Manjos. This incidence can be taken as the indication of their strong will to influence and change the oppressive social practice of exclusion. Therefore, the case of Manjos in Kefa zone should not be over emphasized.

5.3. Improving Students Academic Achievement

Gaps in educational achievement between socio-economically advantaged and disadvantaged groups emerge early (Feinstein, 2003; George et al. 2007). A study of children born in 2000 (The Millennium Cohort Study) has confirmed that poorer

children in the UK have lower vocabulary scores, and score less well on tests of school readiness, even at the age of 3 (George et al. 2007). Barreau et al. (2008) found that English children from lower socio-economic backgrounds have both poorer cognitive and non-cognitive development in pre-school and go on to have lower levels of academic achievement and non-cognitive development at school.

Similarly, Beaulieu, Israel and Wimberley (2003) believed that family characteristics have from five to 10 times a much influence as school characteristics, on reading and mathematics scores of rural eighth graders, in the U.S. These scholars concluded that the best way to help rural youth succeed academically would be to harness the collective responsibility (or the social capital) of families, schools and communities, towards the integral development of the child.

Manjos life is compromised due to extreme poverty and marginalization. Leave alone equivalent and better educational achievement compared to others, school enrollment and physical presence has become challenging for most children. Education requires settled life and basic necessities like cloth, food, housing and hygiene to be safely included in collective engagement of school environment. Manjo children's' family and social background is devastating for their academic achievement. Winning today's competitive environment and world of market is difficult for Manjo students unless and otherwise those hassles are avoided. Political commitment and policy interventions are also important. Manjo have the right to share from the national cake. The government should initiate different alternatives to include Manjos in different economic and social activities. Defacto economic equality, political representation as well as real participation in decision making should be established to create inclusive (cohesive) society.

On the other hand, teachers and school effectiveness and their strong link with parents and communities have a paramount significance to improve students' achievement. According to Hurr (2009),two hundred studies have shown that the strong factor that can create student achievement is a knowledgeable, skillful teacher. A large scale study found that every additional dollar spent on raising teacher quality netted greater student achievement gains than did any other use of school resources. Researchers in the Dallas School District have shown that having a less effective teacher can significantly lower a student's performance over time, even if the student gets more competent teachers later on.

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

According to 2012 basic Education Analysis of JICA (Japan International Cooperation Agency), the quality of teachers in Ethiopia from primary to college level is under question mark. The issues pointed in the report are: teachers do not understand basic subject matters; instructors teach wrong knowledge in the colleges and ignore students. Therefore, Ministry of Education should strongly work to create quality and competent teachers.

In addition, the recruitment criteria of teachers, the curriculum and its emphasis of training as well as teachers benefit should be studied and revised. Currently, those best students with higher GPA in the UEE (University Entrance Examination) are assigned to the fields of studies like Medicine and Engineering. Teaching as a basis of all profession is not given priority. In addition, most researches has shown the correlation of teaching experience with better achievement of students. In actual fact, experienced teachers from high school are totally excluded from joining colleges and universities. The regulation of MOE today invites graduates of a regular program only (Fresh graduates in most cases). The practice is leaving its dark shadow on the profession and the morale of experienced teachers in schools. The researcher believes that the use of standardized achievement and aptitude tests for recruiting and employing instructors and teachers for all levels needs to be important instead of relying on GPA and school classifications as regular, extension, summer, distance, government and private etc. Recruiting competent candidates for teaching, providing intensive teacher training, and promoting experienced teachers for tertiary education also can add value to the profession, student achievement and quality of education.

.The curriculum also needs to be flexible and accommodate cultural and socio economic diversities. Minorities and students with disabilities also needs to be accommodated. Schools should be supplied with the necessary facilities like libraries, laboratories, clean water and rest rooms. Guidance and councilors and special needs professionals needs to be available and serve the disadvantaged and low achievers like Manjos. Teachers also be trained and consider their students' socio economic and cultural background. This in turn will help Manjo students to create a sense of belongingness, courage, independence and self confidence to capitalize their capabilities.

As it is shown in the theoretical frame work (Chapter one), children's over all development can be successful as a result of good interplay between the child and his environment (Family, schools, religious institutions, the community, the culture, the society and global

conditions). The case of Manjo students' under achievement and marginalization can also be treated under this framework.

5.4. The impact of socio economic status on student achievement

The socio-economic status (SES) of a child is most commonly determined by combining parents' educational level, occupational status, and income level (Jeynes 2002 as cited in Jennifer,2006)

Studies have repeatedly found that SES affects student outcomes (Baharudin and Luster 1998, Jeynes 2002, Eamon 2005, Majoribanks 1996, Hochschild 2003, McNeal 2001, Seyfried 1998). Students who have a low SES earn lower test scores and are more likely to drop out of school (Eamon 2005, Hochschild 2003 cited in Tenifer 2006)

Manjo students life experience and the findings of this study has also shown striking similarities with aforementioned research findings. Some of the most important findings about the relationship between socio economic marginalization and Manjo students' academic achievement includes absence of family support in education because of their educational background, low monthly income, poor housing condition, absence of facilities and disadvantage from peer support are negatively affecting students' academic achievement. Data has also shown that school dropout is pervasive among Manjo students.

According to my observation, Manjos living in country side as hunters, potters, and charcoal producers are more or less self sufficient in winning their daily bread. But Manjos settling on the outskirts of towns suffer from severe poverty. In spite of their involvement in selling charcoal and firewood and labor work in towns and villages, it very common to see Manjo children and even elders begging for food and clothes in towns. Even some of them change firewood and charcoal for old clothes(bartering). We can also see Manjos who are looking for food and local beer being outside from tents or fences of families who has marriage or mourning ceremonies(*from Tezkar bet*, a ceremony for honoring the dead). The situation is almost similar to the practice of begging. Therefore, improving the life of Manjos have paramount significance in raising students academic achievement.

As it is indicated above in the major findings of the research, Manjo students are not benefiting from their peers because of the stigma and discrimination in the community. According to Pekrun et al., (2004), studies are linking positive emotions to achievement. Joy,

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

hope, and pride are positively correlated with students' academic self-efficacy, academic interest and effort, and overall achievement. Therefore, abolishing the discrimination of Manjo minorities and improving Manjo students' self-efficacy can also help students to improve their achievement.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1. Conclusion

Based on the empirical data obtained from the research and triangulations made with qualitative data, Manjo students' academic achievement is strongly related to their socio economic marginalization

Manjos in Kefa are considered as “barbaric, unclean and pollutant” by most participants of the study. Manjo students are not only lacking family support for their basic needs and educational materials due to their family’s low socio economic status, but also they are at disadvantage because of loneliness due to the gap in their interaction with their classmates. In this, they are suffering from psychological maladjustment because of the century old social exclusion which is putting its shadow over schools. As a result, their academic achievement in all levels of schooling is by far behind from other students.

By and large, Manjo students' low academic achievement is not only the concern of students themselves and their families, but it is also a serious concern of the society and the nation if we look in broad sense. Because educational attainment is a decisive factor for country’s economic development

6.2. Recommendations

Based on the findings, the following recommendations are forwarded:

- The government and its stakeholders should work for the social inclusion and economic empowerment of Manjo cultural group.
- Teachers, school principals and Teacher-Parent Associations (TPA) should be trained on how to handle students from diverse backgrounds
- The government should raise the awareness of the people and mobilize against discriminatory attitudes and practices.
- The government should encourage Manjos participation in social, economic and political life

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.List of Appendix

Annex 1: Interview guide for Teachers, School Principals, and Education Experts 88

Annex 2: Interview guide for Manjo Parents 90

Annex 3: Interview guide for Manjo Students 91

Annex 4: Adapted Socio economic Scale 93

Appendices

**Annex 1: Interview guide for Teachers, School Principals, and Education
Experts**

Addis Ababa University School of Graduate studies and,
School of psychology

Interview Guide for the School teachers Directors and Education Experts

I am glad to thank you for your willingness to participate in the interview. The main objective of this interview is to obtain important data for the study entitled .The Relationship between Socio economic Marginalization and Students academic achievement, the case of Kafa zone.

To achieve the stated purpose, your cooperation in responding this interview is highly appreciated. All the information will be tape-recorded in order not to miss any relevant information. I promise the information collected will be used for academic purpose only and will be kept confidential.

Thank you very Much!

Direction: The following are items for my interview so that my interviewees could express their feelings, reactions and opinions orally. The medium of communication will be as to the preference of the interviewees. May be Amharic can elicit more information.

1. Back ground information

1.1. Age _____

1.2. Sex Male _____ Female _____ Grade-----

1.3. Educational status _____

Items of Interview

1. Could you please explain the relationship between students from the Manjo minority group and the mainstream kafa? (peer group interaction among students, and adults, their interactions during festivals, friendship and affection ,marriage, group coordination, leadership role and representation, weeding, burial ceremonies etc)
2. Do you think Manjos are discriminated? If your answer isyes would you please explain about the measures taken by the government and other stakeholders to bring about social integration and inclusion of the Manjo minority group to the rest of the society?
3. Could you please explain about the role of the school (schools) to end stigma and discrimination of Manjo social group both in school and outside the school in the community?

Annex 2: Interview guide for Manjo Parents

Addis Ababa University School of Graduate studies, and,
School of psychology

Interview Guide for Manjo Parents

I am glad to thank you for your willingness to participate in the interview. The main objective of this interview is to obtain important data for the study entitled The Relationship between Socio economic Marginalization and Students academic achievement, the case of Kaffa zone.

To achieve the stated purpose, your cooperation in responding this interview is highly appreciated. All the information will be tape-recorded in order not to miss any relevant information. I promise the information collected will be used for academic purpose only and will be kept confidential.

Thank you very Much!

Direction: The following are items for my interview so that my interviewees could express their feelings, reactions and opinions orally. The medium of communication will be as to the preference of the interviewees. Preferably *Kafinoono* (the local language) can elicit more information.

1. Back ground information

1.1. Age _____

1.2. Sex-----Male _____ Female _____

1.3. Educational status _____

Items of Interview

1. Could you please explain the relationship between the Manjo minority group and the mainstream kafa? (Peer group interaction among students, and adults, their interactions during festivals, friendship and affection ,love and marriage, group coordination, leadership role and representation, weeding, burial ceremonies etc)
2. Could you please explain the experience of your educational support to your children?

3. Would you please explain about the measures taken by the government and other stakeholders to bring about social integration and inclusion of the Manjo minority group to the rest of the society?

Annex 3: Interview guide for Manjo Students

Addis Ababa University School of Graduate studies and,
School of psychology

Interview Guide for Manjo students

I am glad to thank you for your willingness to participate in the interview. The main objective of this interview is to obtain important data for the study entitled The Relationship between Socio economic Marginalization and Students academic achievement, the case of Kafa zone.

To achieve the stated purpose, your cooperation in responding this interview is highly appreciated. All the information will be tape-recorded in order not to miss any relevant information. I promise the information collected will be used for academic purpose only and will be kept confidential.

Thank you very Much!

Direction: The following are items for my interview so that my interviewees could express their feelings, reactions and opinions orally. The medium of communication will be as to the preference of the interviewees. May be Kafinoono (the local language) can elicit more information.

1. Back ground information

1.1. Age _____

1.2. Sex Male _____ Female _____

1.3. Educational status _____

Items of Interview

1. Could you please explain the relationship between students from the Manjo minority group and the mainstream kaffa? (peer group interaction among students in the classroom and outside the class, and adults, their interactions during festivals,

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC ACHIEVEMENT

friendship and affection ,marriage, group coordination, leadership role and representation, weeding, burial ceremonies etc)

2. Do you believe Manjos are discriminated? If your answer is YES, would you please explain about the measures taken by the government and other stakeholders to bring about social integration and inclusion of the Manjo minority group to the rest of the society?
3. Could you please explain about the role of the school to end stigma and discrimination of Manjo social group both in school and outside the school in the community?

Annex 4: Adapted Socio Economic Scale

Addis Ababa University School of Graduate studies and,
School of psychology

Adapted socio economic Scale for students

I am glad to thank you for your willingness to participate in the interview. The main objective of this interview is to obtain important data for the study entitled The Relationship between Socio economic Marginalization and Students academic achievement, the case of Kafa zone.

To achieve the stated purpose, your cooperation in responding this interview is highly appreciated. I promise the information collected will be used for academic purpose only and will be kept confidential.

Thank you very Much!

Direction: The following socio economic scale is for my student participants of this research. The scale will help to measure the living status of students. Please, carefully read the items and encircle your answer.

1. Back ground information

1.1. Age _____

1.2. Sex Male _____ Female _____

1.3. Grade _____

Q 1. Education of either father /mother or care giver of a student

1. Graduation	5 points
2. 10th class pass but <Graduation	4 points
3. Primary pass but <10th	3 points
4. <Primary but attended school for at least one year	2 points
5. Just literate but no schooling	1 points
6. Illiterate	0 point

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC
ACHIEVEMENT

Q2. The situation of peer group relationship and mutual support in schools and outside schools

1. Good relationship and mutual support with all students	4 points
2. Good relationships and mutual support with the mainstream kafa students only	3 points
3. very limited relationship with the students coming from the mainstream kafa society	2points
4. Relationships and mutual support only with Manjo students	1 point

Q 3. Occupation of mother /father or care giver of a student

Service in Private sector or independent business employing 2-20 persons	4 points
Service at shops, home, transport, own cultivation Of land	3 points
Self-employed e.g. shops, or petty business with income >5000	2 point
farmer, or house wife with income <1000 Eth birr	1 point
hunter or laborer with unknown income	0 point

Q 4. Family possessions (presence of each item given below will carry

Score of .1.)

- | | | |
|---------------------|--------------|----------------------------------|
| 1. Refrigerator | 4. TV | 6. Radio/Transistor/Music system |
| 2. Bed | 5. Telephone | 7. Mobile Tel |
| 3. Sanitary latrine | | |

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC
ACHIEVEMENT

Q 5. Living in a type of house

1. Own house with 5 or more rooms	7 points
2. Own house with 3-4 rooms	6 points
3. Rented/Govt. house with 5 or more rooms	6 points
4. Own house with 1-2 rooms	5 points
5. Rented/Govt. house with 3-4 rooms	5 points
6. Rented/Govt. house with 2 rooms	4 points
7. Own one room hut which is locally constructed	3 points
8. Own one room shed poorly constructed by grass	0 point

Q 6. Possession of a animals for transportation and carrying goods

Two or more Horse, Donkey, or Mule	4 points
One or more Horse, Donkey, or Mule	2 points
None of the above	0 points

Q. 7 No. of earning members in the family (Nuclear/Joint)

1. 3 or more members earning and income pooled	3 points
2. 2 or both husband and wife earning	2 points
3. Only 1 family member earning	1 points
4. No earning member	0 point

Q 8. No. of children head of the family has/had

1. 0-1	5 points
2. 2-	4 points
3. 3	3 points
4. 4	2 points
5. 5	1 points
6. >6	0 point

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC
ACHIEVEMENT

Q 9. Facility of some essentials in the family

1. Both tap water supply and electricity	2 points
2. Only one of above two is present	1 points
3. None is present	0 point

Q10. Education of children (in relation to head of the family)

Note: Exclude under 5 children for this item. A child applicable here is one who is 5 yrs or above.

1. All children going/ever gone to school/college	3 points
2. >50% children ever gone/going to school/college	2 points
3. < 50% children ever gone/going to school/college	1 points
4. No child ever gone/going to school/college	0 point

Q 11. Employment of a domestic servant at home

1. Employed >2 full time servants on salary for domestic work	4 points
2. Employed only 1 full time servant on salary for domestic work	3 points
3. Employed > 3 part time servants on salary for domestic work	2 points
4. Employed 1-2 part time servants on salary for domestic work	1 points
5. Employed no servants for domestic work	0 point

Q 12. Type of locality the family is residing

1. Living in urban locality	5 points
2. Living in rural locality	4 points
3. Living in resettlement colony	3 point
4. Living in slums and isolated area	2 points
5. No fixed living and mobile	1 point

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC
ACHIEVEMENT

Q 13. Social position/acceptance and reputation of the family bythe mainstream society

1. Very high	4 points
2. Medium	3 points
3. Low	2 points
4. Marginalized	1 point

Q 14. Possession of agricultural land for cultivation

1. Own agricultural land >10 hectares	5 points
2. Own agricultural land 6-9 hectares	4 points
3. Own agricultural land 3-5 hectares	3 points
4. Own agricultural land up to 2 hectares	2 points
5. Own agricultural land of 1 hectares	1point
6. No agricultural land	0 point

Q 15. Possession of non-agricultural land/land for housing or other type of land

1.Own non-agricultural land/land for Housing>1000 Sq Yards	3 points
2.Own non-agricultural land/land for housing 501-1000 Sq. Yards	2points
3.Own non-agricultural land/land for housing 25-500 Sq. Yards	1 points
4.Own non-agricultural land/land for housing <25 Sq. Yards –OR Does not own non-agricultural land/land for housing at all	0 point

Q 16.Presence of milch cattle in the family for business or non-business purposes

1.Own 4 or more milch cattle	3 points
2.Own 1-3 milch cattle	2 points
3.Own 1 milch cattle	1 points
4.Does not own any milch cattle	0 point

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC
ACHIEVEMENT

Q 17. Presence of non milch cattle or pet animals in the Family

1. Own 2 or more	2 points
2. Own 1	1 points
3. None	0 point

Q 18. Besides the house in which the family is living, the family owns other house or shop or shed etc. of any size whether given on rent or not

1. Owns 3 or more	3 points
2. Owns 2 or more	2 points
3. Owns 1	1 points
4. Does not own any	0 point

Q 19. Positions held by the student's mother or father in the society (besides the positions as employee) by any one member in the family

1. Holding position of 3 or more official or non-official organizations viz. president/ chairman/ Secretary/ Treasurer etc.	4 points
2. Holding position of 1-2 official or not-official organizations viz. president/ chairman/ Secretary/ Treasurer etc.	3 points
3. Holding position as member only of executive or other committees of official or non-official organizations.	2points
4. Does not hold any such position	1point

Q 20. Monthly per capita income from all sources (total monthly income from all family members in Eth. Birr)

1.	10000-19999	5 points
2.	5000-9999	4 points
3.	2500-4999	3 points
4.	1000-2499	2 points
5.	<1000	1 point

SOCIO ECONOMIC MARGIONALIZATION AND MANJO STUDENTS' ACADEMIC
ACHIEVEMENT

Q21. Family support in the education of students

1. Ample and full support from educated family	3 points
2. Partial support from low educated (non professional)family	2 points
3. No parental support	0 point

Q22. Study hour of a student

1. Full time for study and leisure	3points
2. Limited hour for study (half time work and the rest for study)	2 points
3. No study hour	0 point

TOTAL SCORE OF THIS FAMILY

SCORING SYSTEM

Socio economic Status Score

1. Upper High >76
2. High 61-75
3. Upper Middle 46-60
4. Lower Middle 31-45
5. Poor 16-30
6. Very Poor or Below Poverty Line <15

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